

Class PA 258

Book V 3



GREEK EXERCISES;

OR,

AN INTRODUCTION TO

GREEK COMPOSITION:

SO CONSTRUCTED AS TO LEAD THE STUDENT FROM

THE ELEMENTS OF GRAMMAR

TO THE HIGHER PARTS OF SYNTAX;

AND

TO REFER THE GREEK OF THE WORDS NOT TO THE TEXT,
BUT TO A LEXICON AT THE END;

TO WHICH

SPECIMENS OF THE GREEK DIALECTS, AND THE CRITICAL
CANONS OF DAWES AND PORSON ARE ADDED.

BY THE REV. F. E. J. VALPY, M.A.

REVISED AND RE-ARRANGED FROM THE
LAST LONDON EDITION,

BY J. M. CAIRNS, M.A.

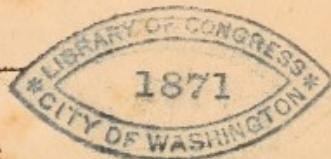
CLASSICAL INSTRUCTOR IN THE GRAMMAR SCHOOL OF
COLUMBIA COLLEGE.

NEW-YORK:

G. AND C. AND H. CARVILL.

.....

1831.



PA 258
V3

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P R E F A C E.

THE Reader may be inclined to ask two questions : What is the use of *Greek composition* ? and, What is the use of *a new work introductory to it* ?

It is granted that many of the apologies for Latin composition are not applicable to Greek composition. But whoever considers how much Latin composition familiarises the Student with the Latin language ; how it insensibly gives him a command over the signification of Latin words, and over the structure of Latin phraseology ; how it enables him to read the Roman writers with more ease, accuracy, and pleasure ; will be satisfied that the same results with respect to the Greek language may be expected to follow from composing in Greek. So that the question of the propriety of Greek composition in general, almost rests on another, whether the Greek language is worth learning at all.

Then, as to the present work in particular, its *leading feature*, in which it varies from all others which the Author has seen, is that the Greek renderings of the English words are not placed by the side of or under them, but are transferred to an index at the end of the work. The disadvantage to the memory and progress of the Student in the common system is too obvious to need exposure. It is singular that a method, which is rarely found in works on Latin composition, should have been so generally adopted in those on Greek.

But this is not the only point in which this work makes pretensions to superiority. Great pains have been taken to discover the radical meanings of the Prepositions, and to deduce from them those various and sometimes opposite significations which are usually set down without order or connexion, to the disgrace of a language which of all others is the most connected and harmonious.

The Syntax also has been carefully attended to. It will be no slight recommendation to this work, that its rules and examples on Syntax have been for the most part taken from the Idioms of Viger, and the Grammars of Matthiæ and Valpy. Care has been taken throughout the Syntax to explain, where it was necessary, the reasons of the deviations from the plain and proper usages of speech. The writer flatters himself that, amongst other constructions, those of φθάνω, λανθάνω, and τυγχάνω, are satisfactorily accounted for.

The government of the Conjunctions has not been here directly treated of. To have done justice to this part of Syntax, it would have been necessary to have abridged what is already an abridgment of the work of Hoogeveen on this subject. As the writer could not promise himself to accomplish this in a satisfactory manner, he refers the reader to the Abridgment of Hoogeveen's work. As the passages adduced in it are translated, it will be easy for him to re-translate them into the original. Nevertheless the reader will meet, in the course of the present work, with numerous sentences involving the conjunctions ; and he will find them sufficient to make him pretty well acquainted with their construction.

It will be necessary to give the Student the following directions towards the use of the work.

The words in Italics, not included in brackets, are always to be omitted.

The abbreviatory marks are so simple, that it is necessary to state only, that by *art* is meant that the *article* is to be added to the word to which it is affixed ; and that *a 1 ppl* means the first aorist passive plural ; and *a 1 m pl* the first aorist middle plural.

When words are linked together, as ‘ without-necessity,’ ‘ in-after-time,’ ‘ extremely-grieved,’ the reader will

find these in the Index under the first word, ‘without,’ ‘in,’ ‘extremely.’ But, when the article, or the sign of the comparative and superlative, or the verb, ‘to be,’ is linked on with other words, as ‘the-knowing,’ ‘more-favorable,’ ‘being-willing,’ ‘to be-wise,’ the reader will look for the principal word, ‘knowing,’ ‘favorable,’ ‘willing,’ ‘wise.’

ADVERTISEMENT

TO THE SECOND EDITION.

THE Author begs to express his obligations to an unknown panegyrist in the *Literary Chronicle*, and to request him to observe, that his observations on the style of the English have been particularly attended to.

The First Edition presented such numerous insertions in the text, of Greek expressions or idioms, as to make the work approximate too nearly to those already before the public, in which *the whole* of the Greek words are appended to the text in a collateral or in an interlineary manner. The instances which remain in the present Edition are very rare. This improvement has totally removed such obsolete verbs, as $\lambda\alpha\beta\acute{e}\omega$ and $\theta\nu\acute{e}\omega$, which disfigures the pages of the former Impression.

Numerous instances of such compound verbs, as anticipated *in their formation* the rule given in p. 18., appeared in the former Edition, but have been removed in the present.

Words put in a parenthesis are to be used instead of those which precede them.

In the accentuation it has seemed desirable to omit altogether the *soft* breathing on words beginning with a vowel. Young students, it is found, will give no attention to either soft or aspirate on the usual plan of printing them indiscriminately. And the omission will be found useful to those who, through bad sight, whether they are masters or scholars, distinguish with difficulty between the breathings.

It is quite unnecessary to dilate on the manifest improvement of subjoining to this Edition specimens, with English Translations, of the different Greek Dialects, and the Critical Canons of those distinguished scholars Dawes and Porson.

TO

CHARLES ANTHON, ESQ. L.L.D.

JAY PROFESSOR OF LANGUAGES IN COLUMBIA COLLEGE.

DEAR SIR :—

I take the liberty of inscribing to you this little volume, with the diffidence of one who feels that, though his offering is humble, his respect is sincere.

Knowing how rarely our youth excel in Greek composition, I have endeavoured to prepare a book which may lead them to a more thorough knowledge of the idioms and structure of the language. Whatever may be the merit of my labours or the qualifications of the work, let this give evidence of the very high estimation in which I hold your abilities as a Scholar, your skill as a Teacher, and your qualities as a Man.

I am, Dear Sir,

Your most obedient Servant,

J. MYLNE CAIRNS.

New-York, 1831.

THE EDITOR'S PREFACE.

THIS Edition of Valpy's Exercises has been prepared chiefly for the use of the Students of the Grammar School of COLUMBIA COLLEGE ; but it is hoped that the merits and plan of the work will procure for it a more general circulation.

In this edition a new arrangement has been introduced in several of the parts ; particularly in those sections which treat of the Article and Prepositions. Some exercises on the construction of the Particles *αν* and *εἰ*, chiefly taken from the small work of Professor Sandford, are added, which will be found useful in explaining the force of these particles in other parts of the work. Various Notes have been added by the Editor, not only for the purpose of explaining difficulties in the exercise given, but for illustrating the use and general meaning of the word to which they may refer. As the first part of the original work contained many examples far too complicated for the pupils of the generality of our schools, most of them have been left out in this edition ; and that part is now both shorter and more simple. The instructor can multiply the examples by varying the Tense of the verbs given. It was the Editor's intention to have appended to this work a "System of Greek Prosody," compiled for the use of schools and colleges, and which would have aided the student in translating the poetical examples in the Exercises ; but, in order not to increase the size of this volume, and that the Prosody may appear in a more enlarged and complete form, it will be published separately.

In the exercises on the *Verb*, the Editor has given some additional examples of middle verbs. He is aware that many able scholars uphold, that what is termed the *perfect middle* is only a

2d perfect act. without any middle sense. It is evident, however, that they derive their doctrine from the assumed purely transitive meaning of a few verbs, whose perf : active are not in use, in what is here called the perfect middle. On attending to the signification of these verbs (ex. gr. δέδορχα) in different authors, it will be found that it varies between active-middle and middle-passive, always containing some reflex meaning. To such verbs, answering to the Latin deponent verbs, Kuster, in his work "*De Verbis Mediis*," applies the name *Activo-Media*, or *Passivo-Media*. Sophocles uses δέδορχα in an active-middle sense, whereas Pindar uses the same word as a passive-middle. Few, it is believed, if any, examples of verbs with a middle form can be produced from good authorities having a purely transitive meaning. It would be more proper, therefore, to class as exceptions to a general rule, those verbs, which, with a middle form, have partly an active sense, than to affirm that perfects with a middle form have more rarely a middle than an active sense.

The Grammar, to which reference is made in the work, is Professor Anthon's edition of Valpy's.

This work is merely introductory, intended for those who are entering upon a course of Greek literature. To such, it is hoped, it may be found useful in aiding them to master the difficulties they have to encounter in the trying task of Greek composition.

New-York, 1831.

GREEK EXERCISES,

&c. &c.

PART FIRST.

THE VERB.

INDICATIVE MOOD.

PRESENT TENSE. ACTIVE VOICE.

Signs of the Present, am, are, is, does, do.

I strike. Thou sayest. He hears. You-two wonder.
They-two guard. We send. Ye think. They teach.
The hand writes. The little-child plays.

A wolf flees an eagle.

Love^{art} covers all ^{neut} things, hopes all things, endures all things.

The eyes ^{dual} of the boar glisten.

We do not call (*say*) this ^{neut} forgetfulness.

Hope does not yet slumber.

Hand washes hand, and finger finger.

The sun rises and the heaven shines.

Wisdom alone remains immortal.

Evil communications corrupt good manners.

The Gods effect many ^{neut} things unexpectedly.

The Corinthians and Lesbians say these ^{neut} things.

Wreaths of lightning shine-out.

Very-fiery wreaths of lightning shine-out, and whirl-winds
whirl the dust.

Mars is-leading death and black fate.

You announce bad ^{neut} tidings, O father *rōc*.

I bewail your fortunes.

Why do you leave my house? (*The Greek mark of interrogation is our semicolon*).

This day brings evil to the Argives ^{dat.}.

This altar saves thee not.

They sacrifice to the sun ^{dat.}, and the moon, and earth, and fire, and water, and winds.

IMPERFECT TENSE. INDICATIVE.

[*Action incomplete, or habitual; as opposed to the aorist, deliberate*].

I was weeping. Thou wast teaching. You *two* were writing. They ^{dual} were fleeing the lion. He was writing a letter. They were still building-the-wall. Rank ^{art} did not nourish me. They *two* were guarding there. The others were ravaging the city. The soldiers were digging the ditch. The soldiers were buying the necessaries. The opinion of Artabanus was vexing Cyrus.

The brass was shining a-far, as *the lightning* of Father Jove.

FUTURE, *shall, will.*

I will strike. Ye *two* shall leave. I shall reprove you ^{all}.

I will bring. They shall throw. Alas! alas! what shall I say?

Thou shalt not steal.

We will say and do these *things*.

I will not kill thee.

The night shall hide *the light*.

The barbarians will pursue and rout us.

The wolf shall seize and scatter the sheep.

AORIST, *did, have, had, &c.*

[*Time, past indefinite. Action, quick or momentaneous*].

I struck. I saved you. They dug a deep ditch. He sent immediately one and twenty ships.

We remained there three days.

They have done bad *things*.

The barbarians *quickly* turned the targeteers into flight.

Juno sent two dragons.

The cavalry of the Syracusans wasted the territory.

They guarded the passings of the streams and of the rivers, and blocked-up the ways.

Why did you amuse me, O miserable hope ?

PERFECT, *have*.

[*Action continued from the past*].

I have wondered. I have written a letter. I have taken care.

He has done this most-base deed. We have said true things.

I am married (*i. e. I have been married, and still am married*).

The widow has hoped and still hopes.

The day has approached and still approaches.

A most unholy guest has perpetrated a most unholy deed.

PLUPERFECT, *had*.

I had struck you.

They had written.

We had wondered.

Ye had believed.

You *two* had been-rich.

The tree had much grown.

The wolf had seized the kid.

The father and mother had ended *their life*.

SECOND AORIST, *did, have*.*

He struck me. All fled.

Gold has turned many.

No-one has escaped death.

* [The Second Future is omitted as being nothing else than the Attic form of the First. The Second Aorist is formed from that Attic form. The meaning of the two Aorists is the same, but as there are various differences in formation and quantity, the exercises above are given.—*Vide Valpy's Grammar, Anthon's Edit.*]

A certain man had two children.

They *two* have left me. *The* brass did cut *the* tongue.

Achilles killed Eetion.

Ye have assassinated the best of the Grecians.

I struck *the* body.

I struck *the* mind.

They have buried the lovely virgin.

IMPERATIVE MOOD.

PRESENT.

Draw, draw me.

Go-thy-way, and offer the gift.

And do you, boy, bear (*xou iζω*) me.

Let the truce remain. Medea, hail.

O hail, you also, son of *the* wise Pandion.

Let him hear. Farewell, O dear children.

Do ye these *things*. Throw, throw, smite, smite ^{dual}.

Let them strike (*dual and plural*) me.

FIRST AORIST.

Write, flee. Crucify, crucify *him*.

O Minerva, O mistress, now, now help.

Save me.

Sell all *things*, whatsoever thou hast.

Sacrifice ye the fatted calf (*the calf the fatted*).

Be-sober^{p1}, watch.

Publish the word, convince, rebuke.

Bind-with-clasps this arm securely.

O best of mortals, reinstate *the* city.

SECOND AORIST. Leave me, O child, leave me

Fly, fly, O father.

OPTATIVE. (*Expressive of a wish*)

PRESENT. May ye succeed.

How therefore could (*āv with the opt.*) such-a-man (*the such man*) corrupt the young men?*

May Prudence, *the fairest gift of the Gods*, cherish me.

May all the house perish.

Unless I guard over you^{p1}.

For if you should not (*μὴ*) bring gifts, but should always be angry sharply....

That (*to-the-end-that*) Aurora might bring light *to immortals*^{dat} and (*as-well-as*) mortals.

FIRST AORIST. Nor may *the Deity* turn (*AEolic form*) you thither.

If some-one would call Ajax (*AEolic*).

Who can perfect this work? (*Here "can" is expressed by the AEolic Optative, accompanied by κεν*).

[Observe, the Optative is used with *āv* or *κε*, to express uncertainty, conjecture, possibility, volition].

SECOND AORIST. Then may *the wide earth (land)* gape for me^{dat}.

Not even if you should labour much.

They would (*opt. with κεν*) leave a boast *to Priam*^{dat}, and Helen to *the Trojans*.

Let not (*μὴ*) the splendour of *the graces* leave me.

SUBJUNCTIVE. (See Gram.†)

PRESENT. Let us therefore no-more judge each-other.

Let us pursue the *things* of peace^{art.}

Let a man try himself. Let us be-sober.

Let us not (*μὴ*) slumber as the rest.

As when *the husband of the fine-haired Juno* lightens (*with āv*)...

* [The Optative of the Future is never used as expressive of a wish, and is never accompanied by *āv* or *κε*. Sandford].

† [The Subjunctive (in the 1st person plural) is used in exhortations without *āv* or *κε*: for the 2nd and 3rd persons the Optative is used].

We entreat *you*, do not (*μη*) murder *your* children.

FIRST AORIST. Do not (*μη*) steal. Do not commit-murder.
Do not commit-adultery.

Do not seal the words of this book.

Let not-any-one deceive you ^{P¹}.

Do not wonder, O Athenians (*Athenian men*).

Do not be-anxious ^{P¹}.

I will bury them, lest (*that not*) some-one should insult them.

PERFECT. Provided they have said *so*.

SECOND AORIST. Whither might I flee *the* hands of *my* mother?

Let some snare kill me.

What should we drink?

I dread her, lest *she* should kill the king.

INFINITIVE.

PRESENT. To strike. To write. To hear. To be angry.
To speak true *things*. I wish to speak of the Atridae, and
I wish to sing of Cadmus.

FIRST FUTURE. To be going to return.

About to inhabit the celebrated land (*plain*) of Sparta.

Unless he believed ^{impf} that he was going to speak-truth.

They were intending to lead the army.

FIRST AORIST. Permit me to remain this one day ^{acc}.

They did not deign ^{acc} to speak.

Your (*the your*) natures are difficult to rule.

I am-desirous to hear your (*the your*) troubles fully.

I am-content to make-clear to you ^{dat} thus-much only.

I am-unwilling to disturb your mind (*understanding* ^{P¹}).

PERFECT. The Lacedemonians thought ^{impf} that the Athenians ^{acc} had broken (*loosed*) the treaty first (*former acc P¹*).

SECOND AORIST. Tell me.

A sight dreadful to behold.

Permit them to escape.

But will you dare to kill your offspring ?
He did not wish ^{impf} to leave *his* horses there.

PARTICIPLE.

PRESENT. Flee pleasure bringing mischief ultimately.

Hastening, he will come to me ^{dat} hastening.

Seeing they saw ^{impf} in-vain, hearing (*hearkening*) they heard ^{impf} not.

Unwilling he struck ^{a¹} me unwilling ^{fem}.

I will send them holding gifts, and bearing a thin robe and a gold-wrought crown.

She flies, shaking *her* hair, wishing to throw-down ^{a¹} the garland.

FUTURE. I come to tell ^{fem} *the* calamity of *the* spouse.

Whom ^{pi} the Athenians sent ^{a¹} to dwell there.

They send-off Eurymedon ^{art} carrying 120 (*twenty and hundred*) talents of silver, and at-the-same-time to report these things.

The Lacedemonians, as being to send-off a reinforcement, were supplying *it* themselves, and were compelling the other Peloponnesians to do the same.

FIRST AORIST. Having persuaded me.

She trembles, having changed *her* colour.

The ships of the Peloponnesians, having overcome *them*, take four ships of the Athenians.

A most hateful pestilence, having pressed-violently *on it*, agitates *the* city.

Why do you ^{fem} wet *your* pupils with fresh tears ^{dat}, having turned *your* white cheek in-the-contrary-direction ?

PERFECT. Having conquered, he was plundering him.

He was carrying his ^{art} father, who was very old.

I, who have lived ninety-nine years ^{acc}, and have been conversant with many and manifold tempers ^{dat}, write these things.

SECOND AORIST. Having beheld, I pitied ^{a¹}.

Him, having remarked thus, *the end of death shaded*¹.
 They fly, having left *their* relatives and *their* paternal land.

CONTRACTIONS OF THE PRESENT AND IMPERFECT ACTIVE.

PRESENT. Ye injure and defraud.

The young imagination loves not to grieve.

You seem *to me*^{dat} not to do (*carry on*) just *things*.

Some of the continentals show *it* even-till-now, *to whom*^{dat} *it* is a grace to do (*carry on*) this well.

Love^{art} suffers long ; love^{art} envies not.

You too much exaggerate *the* favour.

The envious *man* (*the envying*).

Associate-with the good. Do you not see ?

Honour your parents. Be silent, be silent.

They dare to injure me. Let us look^{subj} within.

Envy no-one (*not-one*) of those-who-get-gain (*the getting-gain*) unjustly.

Why are you down-cast and shed tears ?

Finish quickly what-you-have-resolved-on.

But may ye prosper^{opt}.

O dearest hand, and mouth dearest *to me*^{dat}, and *thou*, noble visage of *my* children, may ye fare-well¹¹.

Hate the flattering as (*just-as*) the deceiving.

I wish to assist you.

IMPERFECT. I was toiling to-no-purpose.

The whole house was sounding.

We were conquering.

Trumpets were sounding (*shouting*).

Stags were skipping.

You were doing (*carrying-on*) these *things*, being prudent.

PASSIVE VOICE.

INDICATIVE MOOD.

PRESENT. The house is harassed. Thou art named.
 They are nourished. Jupiter is not appeased.
 Every tree, not ($\mu\nu\eta$) producing (*making*) good (*fair*) fruit,
 is cut-down.

The sprains are then moved (*xivew*).

She abhors *her* children, nor is rejoiced *when* seeing (*marking*) them.

IMPERFECT. They were being destroyed. The ships were
 being manned. Sedition was being excited. The Athenians
 were being hurt much.

PERFECT. I have been, *and still am* persuaded.

It has been authorised. It has been ever done badly.

The word was ever thrown out in vain.

We have already been punished sufficiently.

We were compelled to fight on foot.

O me ^{dat}, how (*how-that*) have we been insulted.

This was announced to us.

Have I counselled ill? (*The question is here expressed by μῶν*).

PLUPERFECT. He had been left there.

He had been stretched at length as a worm.

The chariot had been adorned altogether-beautifully.

Ambrosial sleep had been shed around.

It had been proposed (*πραγματευάζω*).

Splendid tapestry had been stretched out.

PAULO-POST-FUTURE. [*The Third Future Passive is properly, both in form and meaning, compounded of Perfect and Future; and since the Perfect often expresses a continued state, this signification remains in the Third Future. It sometimes expresses rapidity of action; hence the common name of Paulo Post.—Sandford.*]

He shall stand enrolled. This deed ^{it} shall be done.

It shall ever be called Bosphorus.

But nevertheless it shall be said.

Sad grief is going to be left to me ^{dat} particularly.

I shall possess. I shall ever remember. (*Vide* "to acquire," "to recollect.") It shall be done *instantly*.

FIRST AORIST. He was surnamed. The sun was darkened.
It was said. I was thoroughly-blinded.

Many *men* were taken alive.

The five and twenty ships of the Corinthians were manned.
They were stoned; they were sawed asunder.

And there his ^{se} breath was loosened, and *his* strength.

The Athenians were exceedingly troubled.

More ^{real} than three oboli were agreed-to for each man ^{dat}.

FIRST FUTURE. I shall be punished (*χειλαζω*).

They *two* shall appear. Thou shalt be compelled.

This shall then be completely effected.

Happy *are* the piteous, because they shall be pitied (*commiserated*).

Happy *are* the peace-makers, because they shall be called the sons of God.

Happy *are* they-who (*say* "the," with a plural participle) hunger-after and thirst-after justice ^{art}, because they shall be satisfied.

SECOND AORIST. He was buried.

The crew wasted-away. The whole spear was broken.

But when *the* tenth morning was made-to-appear, then they pouring-tears, bore ^{impf} brave Hector.

SECOND FUTURE.* You will be hurt.

We shall all be changed.

The old woman will be buried splendidly.

Fear (*shudder-at*) ye the dead, if they shall have been hidden in-the-earth?

* [See Valpy's Grammar, and note on the 2nd Future Active].

He shall be made-to-appear (*i. e. shall appear*) bright *with* armour to you^{dat} and the citizens.

Unless you shall desert this plain, this *man* shall be slain.

IMPERATIVE.

PRESENT. But come-on, be armed, *my* heart.

Let the sooty flame be hurled.

Let these men be tried first.

PERFECT. Be ye not ($\mu\eta$) too-much dismayed.

Let thus-much have been said.

In a middle or active sense. Beware to do these *things*.

FIRST AORIST. Be rejoiced, ye nations.

Let the eyes of them be darkened.

Be saved. I wish *it*, be thou cleansed.

SECOND AORIST. Let him be struck. Let him be slain.

Appear the bravest.

Let another prodigy of Jove appear.

Appear, that-thou-may-hear *the* woes of *your* sovereign.

OPTATIVE MOOD. (*Vide Gram: remarks on the Moods*).

PRESENT. If you are persuaded, let us send^{1 a ful} the guests.

Hearing (*hearkening*) he would be delighted (*opt. with áv*).

.... *Things* such-as any-one, both saying and doing, would be thought (*opt. with áv*) most pious.

Quick favours are sweeter: but if (*in-case*) you delay^{sub}, all the favour is void, nor may be said to be a favour.

FIRST AORIST. How he might proceed (*opt. with áv*).

Nor a house well managed (*oixew*).

There even an immortal having beheld² *it* would have been delighted (*opt. with xε*).

All the polity of the Persians may (*opt. with áv*) be shown very-shortly.

SECOND AORIST. As (*as-altogether*) any one (*each-one*) of you would be ashamed (*opt. with áv*) to leave his ^{art} post.

Jove was driving away the Fates, lest the boy should be subdued.

I will disfigure your-eyes, that you may be made-to-appear (*opt. with áv*) unsightly *to* all the suitors, and *to* your wife and boy ^{dat}.

SUBJUNCTIVE MOOD.

PRESENT. In case they are drawn-up in-any-other-manner, they-will-get-into confusion instantly.

FIRST AORIST. Look about, lest you should be harmed.

Judge ye not ($\mu\eta$), that (*to-the-end-that*) ye be not ($\mu\eta$) judged.

That (*how-it-is-that*) he may be saved.

Come-on, O my miserable hand, do not be made-cowardly.

It is-necessary *for* him^{acc} to be punished (*give^{a²}* compensation), that he may be taught (*subj. with áv*) to acquiesce-in the government^{acc} of Jove.

SECOND AORIST. Whenever Aurora has been made to appear.

Danaus, the father of fifty daughters, left^{a² the fairest water of the Nile, which fills whenever *the* snow has melted.}

INFINITIVE.

PRESENT. To be struck. To be turned. To be rebuked.

PERFECT. It is permitted *that he* possess it.

It was necessary *for* them^{dat} to be thus arranged.

Having made-an-agreement^{a¹, he will seem not to ($\mu\eta$) to remember *it*.}

I judge *that* no-one^{acc} *of them* was loved.

It seems *to us^{dat}* *that* the words of this man and your^{art} *words* have been angrily spoken.

PAULO-POST-FUTURE. To be on the point of being sent.

FIRST AORIST. He ordered ^{a 1} that the Greeks should be thus arranged.

I am ready to die, old-man, before I am ordered ^{inf.}.

FIRST FUTURE. I imagine that Dion will be chosen.

SECOND AORIST. I wish, I wish to be mad.

To be slain is dreadful. (*Express "to" by τὸ, followed by an infinitive.*)

PARTICIPLE.

PRESENT. Appearing. Being named.

The things seen are temporary, the things not ($\mu\nu\eta$) seen are eternal.

PERFECT. The students. (*The having-been-instructed.*)

The words spoken ^{art} are right (*have rightly*).

I speak words rough and sharp.

In an active sense. I kill (*intercept*) the men, having lain-in-wait-for them.

PAULO-POST-FUTURE. Being on the point of being enrolled. (*Written*).

Being on the point of being struck.

FIRST AORIST. I am arrived, being ordered.

O hated handicraft.

They being persuaded, sent ^{a 1} a messenger.

In an active sense. She turned ^{a 1} her cheek in-the-contrary-direction, having abominated the entrance ^{p 1} of her children.

FIRST FUTURE. Going to be struck.

SECOND AORIST. Being struck he was reduced-to-ashes ^{a 1}. These having appeared ^{genit.}

Subdued they consult-about flight.

Wretched Prometheus, who-hast-appeared ^{part} a common assistance to mortals ^{dat}, why dost thou suffer these things?

MIDDLE VOICE.

INDICATIVE.

PRESENT. We turn ourselves. They wash themselves.

IMPERFECT. I was beginning. They were clothing themselves (*they were putting on*).

They were-taking-up-for-themselves.

PERFECT. [The student should here bear in mind the distinctive force of the perfect in all the voices—the continued state or action expressed by it.]

I have awaked-myself-and-continue-aware.

I have appeared. I am broken.

And weeping ^{fem} I am wasted. (*I have been and am melted.*)

This dust has-hidden-and-does-hide (*κεύθω*) Archedicé.

The stolen fountain of fire has appeared the teacher of every art to mortals ^{dat}.

They trusted in the truce ^{dat}.

No one knows ^{pf mid} (beholds) what you are thinking of ^{act}, but sees what you are doing ^{act}.

I perceive ^{pf mid} this one of the attendants of Jason, coming (*tending*).

He has left the plains sounding-under-the-tread-of-horses.

PLUPERFECT. You had all cried-out together.

The Syracusans had done this.

No one had rejoiced.

FIRST AORIST. O woman, having-cut-in-pieces thy dress (*the dress of thyself*), hast-thou-caused-to-be-made arms ^{act} to me ^{dat}?

They took-their-station there.

So many evils did he contrive.

You have honoured ^{act} (*respected*) me, but have greatly hurt (*done-harm-to*) the people of the Greeks.

Hail, father.—I have accepted this dear address.

FIRST FUTURE. *Though having been injured^{pf pass.}, we will be silent.*

It shall appear a marvel *to you^{dat.}*

Deserted, I shall fly (*fut. mid. Attic*) this land.

For (*As*) never again, but now for-the-last-time, shall I look-towards *the ray and orb of the sun*.

In a passive sense. The war will be terminated without fighting.

They will be prevented *by the scarcity^{dat.} of resources^{art.}*

SECOND AORIST. They obeyed promptly.

They ^{f em} were left orphans.

The point-of-the-spear bent (*turned*) like (*as*) lead.

IMPERATIVE.

FIRST AORIST. Beware-of *the sharped-mouthed griffins, the dumb dogs of Jove, and beware-of Arimaspus, the one-eyed army.*

Raise-yourself, and walk-about ^{act. pr.}

Salute ye Urbanus and Rufus.

SECOND AORIST. Be ye persuaded, as I discourse *to you^{dat.}*

OPTATIVE.

FIRST AORIST. The time would fail (*leave : opt. act. a. 2. with áv*) us, if we should enumerate the actions of that *man*.

The army would not censure (optative with áv) me, if I should do ^{opt. pr. act.} these things cautiously.

SECOND AORIST. Let him go-back ^{pr.}, nor let harm be left *to us^{dat.} and to our children hereafter. (Or, nor let him leave harm.)*

SUBJUNCTIVE.

PRESENT. If we are-upon-our-guard (*with éav*).

Whom they may-please (*wish with áv*) to assist ^{* 1.}

PERFECT. I will nod, that (*with-the-view-that*) you may trust me. (*Jupiter is speaking.*)

FIRST AORIST. Let us put-on armour.

Do not censure all the female race.

Do not ($\mu\eta$) you at-least do (*work*) these *things*.

SECOND AORIST. Do-you-wish that I should turn-myself?

He will not ($\omega \mu\eta$) be persuaded.*

Overtake (*imperative plural*) the horses of Atrides speedily, nor be left ^{dual} here.

Does any-one attend? Why do ye loiter? Whither should I turn-myself.

INFINITIVE.

PRESENT. To wound-one's-self. To teach-one's-self.

FIRST AORIST. Give ^{a 2} ye to your mother ^{dat} your right hand to salute.

Wishing (*inclined*) to force the entrance-to-the-harbour, they were fighting-a-naval-battle.

It is time (occasion) to consult about these things.

It behoves you to beware-of these men.

FIRST FUTURE. He asserted ^{a 2} that many of the soldiers, who now clamor, would clamor ^{mid} differently.

He asserted ^{a 2} that the same persons would not vote (*Attic Infinitive*).

SECOND AORIST. So good was it that a son survived; since he punished ^{a 1 m} (*payed*) the parricide.

PARTICIPLE.

PERFECT. Nor let any-one, having trusted to his horsemanship ^{dat} and manliness, desire ($\mu\mu\alpha\tau\omega$ for $\mu\mu\alpha\kappa\epsilon\tau\omega$) to fight alone.

They fled ^{a 2} profound destruction, having fled war and the sea.

FIRST AORIST. Often-times I have wondered ^{a 1 *} by what

* [The Subjunctive Second Aorist middle, with the particles ω or $\mu\delta$, has the same force as the Future Indicative. *Dunbar.*]

manner of arguments ^{dat} the accusers of Socrates persuaded ^{a 1} the Athenians.

The Greeks having-caused-to-be-made images (*εἰκόνας*) of them placed ^{a 1} them (*placed-up*) in (*into*) Delphos.

The Corinthians, having hired two hundred heavy-armed-men, sent ^{a 1} them.

It is to be feared lest he, having been enraged, should do (*work out* ^{a 1} *subj*) some evil.

FIRST FUTURE. They-have-come to enslave the land.

They warred ^{a 1}, to obtain the territory.

SECOND AORIST. Having yielded (*obeyed*) to him ^{dat} I killed ^{a 2} my ^{art} mother.

CONTRACTIONS OF THE PRESENT AND IMPERFECT PASSIVE AND MIDDLE.

PRESENT.

INDICATIVE. *The roaring echo of thunder bellows.*

Since you desire *it*, it behoves *me* to speak : hear then (*surely*):

Do you accuse me ? He is incensed.

IMPERATIVE. Endeavour to raise-up my body.

Be ye glad, exult. Be-manly^{pl}, be-firm.

Guard-against reproof more than danger.

OPTATIVE. Certainly I should (*xεν with opt.*) be called timid and base, if I should (*express "should" by the future*) concede to you ^{dat} every thing (*deed*).

Why should I fear, *to whom^{dat} it is not fated to die^{a 2}* ? (*Express "should" by *av* with the optative*).

SUBJUNCTIVE. When (*with *av* joined*) they communicate any *thing to you^{dat}*

He kills *those* whom he may think (*regard : with *av**) to be clever.

INFINITIVE. No-one wishes (*is inclined*) to have (*obtain*) poor friends.

I do not wish (*I am not inclined*) when poor to present *any thing* to one-who-is-rich (*the being-riehd^{a1}*), lest I should seem^{subj pr} to beg.

PARTICIPLE. By-no-means pull-back^{a1 subj} the boy rushing-impetuously.

I am chagrined, seeing (*marking*) myself thus treated-with-contumely.

I pitied^{a1}, having beheld^{a2} the hundred headed impetuous Typhon being subjugated.

IMPERFECT.

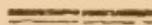
I suppress other evils such-as you were machinating.

The curse of father Saturn, which he cursed^{impf}, shall be accomplished^{fut¹}.

Cyrus^{art} hearing these *things* was afflicted.

For the Corinthians thought^{a1 m} (*regarded*) that-they-were-overcoming^{inf impf}, if they were not being much overcome; and the Athenians thought^{impf} that-they-were-being-defeated^{inf impf}, if they were not much defeating.

Any-one was fined, if he offended^{opt impf}. (*Put "Any-one" after "if," instead of at the beginning.*)



AUGMENTS OF VERBS COMPOUNDED WITH PREPOSITIONS.

RULE. Verbs compounded with prepositions take the augment between the preposition and the verb. As προσ-βάλλω, προσ-έβαλλον.*

Porsenna was admiring-very-much the valor of Mucius.

* [Prepositions, except περὶ and πρό, suffer elision before the augment; but ὁ in πρό is often contracted with the following vowel.]

The Britons were confounded ^{a 2} having beheld ^{a 2} a wild-animal not-seen-before and immense.

Cutting-off the foliage of myrtle branches, he crowned ^{a 1} (crowned-thoroughly) all the altars.

We all hesitate, seeing the pilot of the ship confounded ^{pf.}
Such a boldness is-by-nature ^{pf.} (*springs-in*) to you ^{dat.}

You have enjoined ^{a 1} this to us ^{dat.} not unwilling ^{fem.}

Talthybius was jointly-laying-waste the Phrygians.

The land was convulsed ^{pf.} and the air was jointly-agitated ^{pf.}

They were living-together.

They were reconciled ^{a 2}.

They shut-up-together ^{a 1} you and Hermione.

Cæsar was attempting to pass-over a great river.

An echo of the battering of steel rushed-through ^{a 1} the inner-most-part of the caverns.

He has thus repaid, ^{a 1} me.

He had prophesied the future.

They were making-adverse-preparations.

There are some exceptions to this rule :

He was sitting-down close-upon the fountain ^{dat.}

He was sleeping close-upon an elm ^{gen.*}

They cleaned ^{a 1} the tables with sponges ^{dat.} having-many-holes.

Some Verbs take an augment either before or after the preposition :

I was desiring.

Some Verbs take an augment both before and after the preposition :

I bore-with ^{a 2} it.

They were reinstating the city.

* [*καθίνδω* in the imperfect has *καθηνδον* or *ἐκάθευδον*.]

THE VERB Εἰμί, I AM.*

I am what I am.

Lead (*Conduct*) foward, daughter; for (*as*) you are an eye
to a blind foot ^{dat.}, as a star is to sailors ^{dat.}.

Neither is *there* to me ^{dat.} a father, and venerable mother.

Within is brass, and gold, and much-wrought iron.

Covetousness is the root of all evils. (*Say, Root of all the evils is the covetousness*).

We women are such-as ^{neut sing} we are.

Ye are the light of the world.

There are three daughters *to* him ^{dat.}.

Words are *the* healers of wrath.

I was once, but now am not any-more.

Minerva was silent, nor said ^a ² (*remarked*) any *thing*.

There was a plain there, all (*ἄπας*) level just-as *the* sea, and full of wormwood.

Both ^{dual} were ^{dual} red-haired ^{dual}, both not-yet-grown-up, both taught (*i. e. skilled*) to play-on-the-pipe, both *taught* to sing.

The Syracusans were much ^{dat neut} more roused ^{pf part.} (*Prefix to the participle the Attic reduplication*.)

They would have been intercepted-by-a-wall ^{pf part.} (*Express "would have been" by the Imperfect with ὥν.*)

I shall be head (*prince*) of our house and slaves whom *the* divine Ulysses obtained-by-plunder ^a ^{1 mid} for me ^{dat.}

* [If we compare, says Thiersch, the three parts (1st. 2d. and 3d. sing.) of this verb with the Latin *es-se* and the German *wes-en*, we shall perceive the root of it to be *es*, the root of which is the Hebrew HESCH, Fire. Again, compare *es* with the German word signifying to eat, viz. *essen* (Lat. *com-esse*), and then, say some philologists, we arrive by a regular induction at this conclusion—that the substantive verb denotes an *existence* supported by *consumption of nourishment*. Compare also *es, thou art*, with *es, thou eatest*. These derivations are ingenious, but perhaps too much importance is attached to a resemblance which cannot be shewn to be else than casual.]

For thus I declare ; this (*the*) shall be also fulfilled ^{pf} part.
Ye shall be free.

When I was ^{plup} an infant, I thought ^{impf} (*had-understanding*)
as an infant.

There belonged (*pluperf. of εἰμί : Ionic form*) mills to the shepherd ^{dat} of the people ^{pl}.

Be thou a speaker-of-good-tidings : what news (*Say, what*^{neut}
more new) do you bring (*say*) ?

Be thou silent, be-still : let all the people (*Attic*) be silent
(*silently*).

Let these be ^{dual} witnesses.

Be ye men, friends ; and be-mindful ^{a 1 mid} of strenuous bra-
vety.

Let it be ^{opt} to me ^{dat} to grow-old if not ($\mu\eta$) magnificently,
at-least safely.

O old-man, oh-that, as spirit is to you, so firm strength were ^{opt}
to you ^{dat}.

Neither could a mortal man ascend (*a. 2. opt. with κεν : ανα*
—*being contracted into απ—*) it, not-even (*followed by γε*) if there
were (*opt. contracted*) to him ^{dat} twenty hands and feet.

If (*Provided*) you are ^{subj} fond-of-learning, you shall be much-
learned.

The Gods ordained ^{a 1 m} destruction to men ^{dat}, that (*to-the-end-*
that) there might be ^{subj} a song to future ^{dat} men.

He is a just man who (*whoever*) wishes to be just, and not
(*Contract the two last words into one*) merely to seem to be so.

I think (*imagine*) that you will be ^{inf} yet the-heads of this
land.

This is a diseased ^{neut} state of things, when (*with ἀν joined*)
a depraved man has ^{subj} authority, being nothing before (*before*
this).

He nourished ^{a 1} me when-I-was (*being*) little.

He knew (*had ascertained : Attic*) the things which are, and
which will be, and which were before (*Say, the*^{neut pl} *being*
and the to be part and being before prep).

EXAMPLES OF OTHER VERBS IN μι.

ACTIVE VOICE.

Time alone manifests a just man.

The winds dissipate *the* clouds.

He gives to herdsmen ^{dat} the babe to expose ^{acc}.

When giving, give nothing (*not-one* ^{neut}) mean.

Truly they know your abominable disposition.

Consider ^{a 1 m} (*Speculate-on*), what (*what-kind-of*) a tempest and inevitable extremity-of-evils is coming-upon you ^{acc}, unless (*provided-not*) you obey ^{a 1 pass subj}.

But go, leave *the* resplendent seat of *the* Goddess.

Do not stand ^{dual} ($\ddot{\epsilon}\sigma\tau\eta\mu\iota$) thus grieving.

Not another wife (*woman*) would thus keep-alooof-from (*opt. with* $\kappa\varepsilon$) her husband ^{gen} (*man*), who had come-back ^{a 2 opt} (*arrived*) to-her (*or*) after-having-toiled-through (*a. 1. participle*) many evils.

Alas, alas, how (*how-that*), when (*with* $\alpha\nu$ joined) the Deity gives ^{subj} good-things (*well*) to the bad ^{dat}, they are-insolent, as-if-they-were-to-be-fortunate (*fut. participle of* $\varepsilon\bar{u}\pi\acute{r}a\sigma\sigma\omega$, preceded by $\dot{\omega}\varsigma$) always !

In-case a general arranges ^{subj} (*places*) things ^{art} rightly, he is-fortunate.

It did not please ^{impf} *the* magnanimous Ajax (*dative, as after Placet in Latin*) to stand ($\ddot{\epsilon}\sigma\tau\eta\mu\iota$) where *the* other sons ($\bar{u}\tilde{\iota}\varsigma\;os$) of *the* Grecians were standing (*standing-off*).

It-is-right that he should swear to it.

Lycian Phœbus, be-willing ^{a 1 opt} to place these *things* in *your* mind ^{dat}.

The old-man rejoiced ^{a 1} and answered ^{impf}: O child (*offspring*), certainly *it is* good to give *the* due gifts to *the* immortals ^{dat}.

It is said that the Phœnicians did not discover the letters of

the alphabet, but that they only changed ^{inf} ^{a 2} their ^{art} forms (*types*).

I find some proposing *to the* wrestlers ^{dat} a public contest, worthy of toil.

Thump, thump your head (*xgā̄ta* which is the accusative), giving ^{fem} beatings of your hand.

Holding ^{fem} wild cubs of wolves in-their-arms, they were giving *them* white milk.

The maid-servants were bearing *them* and placing *them* out-of-doors.

Having placed-down ^{a 2} *their* lances, all the slaves were casting *their* hands towards the work ^{acc}.

This is the huge Ajax, the fence of the Greeks; and Idomeus stands ^{pf} on-the-other-side as a God.

You have caused ^{a 1} (*placed*) *to your* parents ^{dat} unspeakable lamentation and sadness.

Ajax, God has given ^{a 1} *to you* ^{dat} greatness and might.

You have not-yet given ^{pf}, but will perhaps give retribution.

Wherefore have ye been standing ^{a 2} thus stupid as (*like-as*) hinds?

They laid-down ^{a 2} Patroclus; and *his* dear companions stood-round (*a. 2. in the shortened form*) lamenting.

The ships of the Syracusans having been put-in-disorder ^{a 1} delivered-up ^{a 2} the victory *to* the Athenians ^{dat}.

O Jupiter, dwelling-in the splendid folds ^{acc} of heaven, save ^{a 1} us, and give ^{a 2} reconciliation *to my* children ^{dat}.

Since you dared ^{impf} to do the *things* not (*μη*) fair, suffer ^{a 3} (*tolerate*) also the *things* not (*μη*) pleasant.

Heap-up ^{a 1} a mound, and place-on ^{a 2} *it* memorials *to me* ^{dat}; and let *my* sister give (*a. 2. imperative*) *her* tears and *her* tresses *to my* sepulchre ^{dat}.

Lay-down ^{a 2} ^{p1} the bows quietly (*quiet* ^{nom}).

May the Gods give ^{a 2} ^{opt} *to you* ^{dat} and *to this* guest *gifts* such-as ^{neut} I wish.

May the Gods make ^{α 2 opt} (*place*: contracted form) all these things vain.

O me ^{dat}, which-way should I go ^{α 2 subj} (*journey*)? where (*in-what-place*) should I stand ^{α 2 subj}?

The master being indignant ^{α 1 pass} delivered ^{α 1} him to the tormentors ^{dat}; until he should give-back ^{α 2 subj} all which-was-owned (*the neut being owed*) to him ^{dat}.

Do not ($\mu\bar{\eta}$) give ^{α 2 subj pl} the sacred *thing* to the dogs ^{dat}, lest-at-any-time they tread you down ^{α 1 subj}. (*Put "tread down" in one word.*)

Give ^{α 2} me ^{dat} whatever (*whichever*: *with ος*) gift your dear heart impels *you* to give ^{α 2} me ^{dat}.

Why (*How*) do you wish to make ^{α 2} (*place*) my labour useless?

Achilles having stood-up ^{α 2} thus spoke-among ^{impf} the war-loving Argives ^{dat}.

PASSIVE AND MIDDLE VOICES.

A good tree is not able to produce (*make*) bad (*wicked*) fruits, nor a corrupt tree to produce fair fruits.

She lies fasting, yielding ^{α 2} her body to sorrows ^{dat}; and hears, *when* advised, as a rock or a swell-of-the-sea.

We are undone.

They lie dead near *together*, both *the* daughter and *her* old father.

See ^{α 2 m} (*Behold*), there is a mat; lie-down *on it*.

I am not able (*opt. with αν*) to wipe-away-from ^{α 1 mid} my mind ^{gen} (*understanding*) your suffering.

You can (*opt with αν*) not have all *things*.

Permit me to save ^{α 1} Greece, if (*in-case*) we are able ^{α 2 subj}.

Nothing is more delightful than *when* reviled to be able to bear *it*.

Not the *man* not ($\mu\bar{\eta}$) acting-unjustly is a just man, but *the man who* (*whoever*) being able to act-unjustly does not ($\mu\bar{\eta}$) will *it*.

She lacerates ^{mid} her cheek, making (*placing* ^{mid}) her nail bloody.

The multitude stood round ^{impf} ^{mid} weeping (*crying*).

I knew* (*was-familiar-with* ^{impf}) the misfortunes and the death of Agamemnon.

Ulysses and *his* illustrious son laid-down ^{a 2} ^{mid} ^{dual} *their* arms within.

After they had dismissed ^{a 2} ^{mid} *their* desire of drink and of food, young-men crowned ^{a 1} ^{mid} (*crowned-over*) the bowls.

But do you put-on ^{a 2} a propitious spirit.

Let each-man sharpen (*a. 1. mid. imperative*) well *his* spear (*wooden-spear*) and well prepare (*place* : *a. 2. mid. imperative*) *his* shield.

If you should give (*a. 2. opt. with* $\kappa\epsilon$) him *to me* ^{dat} to become ^{a 2} the keeper of *my* stalls, he would make-for-himself (*place* : *a. 2. m. opt. with* $\kappa\epsilon$) a big thigh, although (*even*) drinking *only* whey.

Let us cast-off ^{a 2} ^{mid} ^{subj} the works of darkness ^{art} and put-on (*get-into* : *a. 1. m. subj.*) the armour of light ^{art}.

Why did you, if (*if-altogether*) you were-inclined ^{a 1 p} to do (*place* : *a. 2. m.*) a favour *to this man* ^{dat}, kill ^{a 1} the child?

Penlope, having placed ^{a 2} ^m a very-beautiful chair, was hearing the discourse of each.

Thus having said (*isserted* : *a. 2. m.*), Minerva touched ^{a 1} ^{mid} him, and dried-up ^{a 1} his (*him* ^{dat}) fair skin.

* *Ἐπιστραψι*, though a compound word, takes the augment at the beginning. The meaning of the simple seems to have been so much altered that the compound almost became a distinct verb.

[*Ἐπιστραψι* seems to be the middle voice of *ἐφιστῆμι*, retaining the Ionic form.]

EXAMPLES OF OTHER IRREGULAR VERBS.

Willing, willing I have sinned ^{a 2}; I will not deny *it*.

When (*At-the-time-when*) it became ^{a 2} dusk, raised-dust appeared ^{a 2 p} as (*just-as*) a white cloud.

Become a friend slowly; but, having become ^{a 2} one, endeavour to persevere *in being so*, for *it is* equally shameful to have no-one a friend and to change-one-after-the-other many companions.

Every-one, who-has-cultivated (*having cultivated* ^{a 1}) good qualities, is ashamed to become ^{a 2} bad.

Have you indeed come ^{pf pass} (*come-from*) to inspect ^{fut part} my *bad* fortunes?

Come-on, take ^{a 2} your sword.

Think (*Seem*) to do all *things* as *going to escape-the-observation-of* ^{fut part} none: for-indeed though (*as with a. 1. subjunctive*) you hide *anything* at-the-moment, you will be discovered ^{fut 1 pass} afterwards.

They had escaped-the-observation-of ^{plup mid} each-other.

Learn ^{a 2} all *these things* summarily.

I will tell (*say*) you ^{dat} clearly every *thing* whatever you request to learn ^{a 2}.

I, the miserable, have suffered ^{pf mid} *things* grateful to my enemies ^{dat}.

I suffer and have suffered ^{pf mid} and yet shall suffer ^{mid}.

Ye shall learn-by-enquiry whatever ye wish-further, al-although I am ashamed while speaking ^{fem}.

O sister (*fellow-born*) dearest *to me* ^{dat}, I am-incredulous, having been informed-of ^{a 2 m} *things* wonderful *to me* ^{dat}.

Having learnt-by-enquiry ^{pf pass} these *things*, I have arrived ^{a 2} hither.

I have arrived (*pf. mid. with Attic reduplication*) to signify ^{fut part} these (*such*) *things to you*.

The days shall arrive when (with ἀν joined) the bridegroom shall be taken-away ^{a 1 subj.}

The servants shall bring gifts to you ^{dat.}

One brought ^{a 1} *one gift and another another. (Say, Another brought another gift.)*

Bring ^{a 2} *my dress to me* ^{dat} *as-quickly-as-possible.*

After-that she ran ^{a 2} *directly, and kissed* ^{a 1} *his head (pate), and (as-well-as) addressed* ^{impf} *him.*

The ships quickly ran-through ^{a 2} *the fishy paths.*

Hecuba produced ^{a 2} *the beginnings of these (the) evils, by having produced* ^{a 2 nom} *Paris.*

He professed ^{a 2} *to be a teacher.*

Ye cannot find (a. 2. opt. with ἀν) any other man more wretched (trist).

PART SECOND.

THE ARTICLE.

I. *The article serves to signify, that the noun with which it stands, indicates either a determinate object amongst several which are comprehended under the same idea, or the whole species.*

1. *The Attics use the article in all cases where an object entirely indefinite is not to be expressed—for distinction and emphasis.*

Demosthenes the orator. Thucydides the historian. Homer the poet. The poet described ^{a 1} the shield of Achilles. The herds-man having-heard ^{2a} these *things*, and having-taken-up ² the little-boy went ^{perf mid} (*Attic*)* the same way back, and comes (*απικνεομαι*) into the cottage. The (*previously mentioned*) maiden became a wine-skin.

* [According to Matthiae ἥα, or ἥια, is not an Attic but an Ionic form, ἥα, (ἥα) for ἥν. In confirmation of this opinion, it is added that ἥα or ἥια never have the signification of a perfect, but of an aorist or imperfect.]

2. It is used emphatically in many cases where in English the definite article is not used :

Thy son. A son of thine. All men. All the men.

Honourable is the reproach with which you reproach (*reproach-utterly*) me ^{dat.}.

Indeed (*μεν*) he spoke not an (*the*) ignoble speech.

Calling (*calling-out*) him a (*the*) traitor.

Calling (*calling-out*) him a (*the*) benefactor, a good man (*the man the good*).

Darius having-reigned ^{a 1} six and thirty years in all (*the all*), you shall call him off from such lengthy speeches (*the many*) (*απαλλάσσω, to call-off*).

Cyrus ^{a rt} summoned this *very* battalion (*this the*).

3. Hence the article is used before proper names ; except in Homeric or tragic poetry, in which the usage scarcely ever occurs :*

Now at length the Cyrus was thus engaged (*was in this*). The celebrated Themistocles advised ^{impf} the Athenians to despatch himself as quickly-as-possible to the city Lacedaemon ^{acc.}.

He indeed having-spoken ^{a 2} (*remarked*) to-this-purport, did not persuade ^{impf} the man Alcidas.

The man Paches having-gone ^{a 2 m} (*come-from*) to the Mitylene ^{acc.}, reduced ^{a 1 m} the Pyrrha and Eresus.

At (*in*) Tanagra of the Boeotia.

Up-to this time many ^{neut} parts of the Greece live ^{sing} (*pasture*) in the ancient manner ^{dat.}.

Suppose (*you may say*) having-thrown-a-bridge-over the Hellespont, an army was-led (*driven*) through the country Europe ^{gen} into the land of Greece ^{acc.}.

4. It is used before proper names in Comic poetry (Attic) : with the names of places commonly, but not uniformly.

* [In tragic poetry the article is not prefixed to Proper names, except on account of emphasis, or in the beginning of a sentence where a particle is inserted. Sandford.]

For the master himself will-know you, and Proserpine, since they ^{dual} also (*και*) are (*being*) a pair of deities ^{dual}.

The article sometimes gives a general sense to the noun to which it is prefixed—when the noun is intended to embrace all persons to whom it can be applied.

The counsellor and the sycophant differ in this.

A malignant thing, O Athenian men, a malignant thing the sycophant ever is.

5. *The article is often used with the substantive understood.*

The Attic ^{fem} territory (*γῆ* being understood).

My ^{fem} opinion (*γνώμη* being understood) prevails.

The morrow (say *ἡ αὔριον*, *ἡμέρα* being understood).

The equestrian ^{art} (*τεχνη*).

The ^{acc} ^{fem} way (*ἱδὼν* understood) to (beside) the wall ^{acc},

By the quickest ^{acc} ^{fem} (speediest) way.

By the straight ^{acc} ^{fem} way (i. e. **Right on**).

The ^{fem} of the other Greeks, whether (*both-whether*) we-ought to call ^{a 2} (*remark*) it malice or (*and-whether*) want-of knowledge or (*and-whether*) even both these things.

The service we pay to God is moderate : but the service we pay to men ^{art} is immoderate.

Having abandoned ^{a 2} the sailing to Chios ^{art acc}, he sailed ^{impf} to Caunus (^{art}) (^{acc}),

No (*no-by*) the God ^{acc}. By the Goddess.

You ^{nom}, O Athenian men—but when-I-say the ^{neut} word You, I mean the city.

It-is-right that we ^{acc} (*Ionic*) should divide-into-parties ^{int} : respecting the ^{neut genit} question which (*Ion* :) of us (*Ion*) shall do (*work*) the country (*one's country*) more-good.

6. *The neuter article with a neuter adjective is often used as a substantive : some substantive being understood, as *ἡθος*, *γένεσις*, *σχῆμα*, &c.*

- Great old age. (*The over-old.*)
 Eagerness. (*The eager.*) Prosperity.
 Goodness. (*The good.*) Beauty. (*The beautiful.*)
 Confidence. (*The confident.*)
 Unfeelingness. (*The unfeeling.*)
 The-difference. (*The different*^{πλ.})
 Right. (*The rightful*^{πλ.}) You. (*The your*^{πλ.})
 The quality. (*The of-what-kind.*)
 The quantity. (*The how-much.*)
 The commonwealth. (*The common.*)
 The subjects-collectively. (*The subject.*)
 The enemy. (*The contrary.*)
 The barbarians. (*The barbaric.*)
 The Dorians. (*The Doric.*) The citizens. (*The civic.*)
-

In like manner it is used with a participle.

- Procrastination. (*The procrastinating.*)
 The-estimation-in-which-the-city-is-held. (*The being esteemed of the city.*)
-

The article is frequently used with a participle in other constructions :

It was difficult in those times ^{αρτ} to find ^{α 2} those-who-were-inclined (*the*^{πλ} *being inclined*) to rule.

- Philosophers. (*The philosophizing.*)
 My-mistress. (*The my having obtained*^{πλ.})
 Bad ^{αρτ} counsel is most bad to-him-who-counselled (*τῷ with aor. 1. part. of βουλεύω*) it.

There are those-who-say (*the saying*).

There will be no-one to-show-the-way (*ὁ with the future participle*).

That-there-were those-who-would-war (*τοὺς with the future participle*) against Philip ^{δατ}, seemed-like ^{πλ mid} (Attic prefix) some heavenly benefit ^{δατ}.

Always shall the grievous-weight of the present evil molest

you; for there is (*has sprung-up*^{pf}) not any-one-who-will-re-
lieve (*δι with fut. participle*) you.

The Tegeetans were-the-first-who-came to the wall ^{acc}, and
these were they-who-pillaged (*οἱ with first aorist participle*) the
tent of Mardonius ^{art}.

Him-who-assists (*The assisting*) the commonwealth
most ^{neut pl acc}.

I myself saw ^{a 2} (*beheld*) these mines ^{art}; and *those* of them
were by-far the most surprising which (*the*) the Phœnicians
discovered ^{a 2} (*detected*), those-who-colonized ^{a 1} (*οἱ with partici-
ple*) this island ^{art}.

Shouting-out Jove (*i. e. the name of Jove*), him-who-guided ^{a 1}
(*τὸν with participle*) mortals to-wisdom (*to reflect*).

I miserable have been utterly-destroyed ^{pf} by blind destruc-
tion ^{gen} (*ruin*); *I* who-am-named (*δι with perfect participle*) as
the son of the best mother, *I* who-am-addressed ^{a 1} (*spoken-to*:
δι with participle passive) as *the son* (*production*) of Jove.

You will find, O men, all ready to succour me ^{dat}, *the person*
who-corrupts (*τῷδε with participle*), *the person* who-does-ill-to (*τῷδε*
with participle) their (*the of them*) domestics ^{acc}, as Melitus and
Anýtus assert!

You, the-hater (*the fem hating*)! you hate forsooth in word ^{dat}
but in deed ^{dat} are-allied-with the murderers ^{dat} of your (*the*)
father!

Is Medea, she-who-has-worked ^{pf pass} (*ἥν with participle*) these
(*the*) dreadful evils, in this house ^{pl}? (*Express the interrogation*
by *ἄπαντα*.)

The article is sometimes omitted:

It is all the work of the inventor (having invented ^{a 2}).

*He who has learnt ^{a 2 part} differs (bears-apart) vastly from him
who has not (*μηδέ*) learnt ^{a 2 gen part}; and the man who is dis-
ciplined differs vastly from the man not disciplined.*

*The article with the participle is used in the neuter gender and in
the singular number in a collective sense:*

The numbers coming-in ^{gen} becoming continually greater (*more*: *Ionic*).

If you shall overturn (*Ionic*) these men and those-who-hold-out at (*in*) Sparta, there is no other tribe of men which (*the*), O king, will stand-against (*Ionic*) you ^{acc}.

No one opposed ^{impf}, seeing (*marking*) the-conspirators (*the neut having conspired pf*) numerous.

7. *The neuter article is often put absolutely with the genitive of the substantive.*

God ^{art} directs the *affairs* of men.

The *affairs* (*πράγματα*) of the Thebans are-in-a-bad-state (*has ill*).

We must bear the *visitations* of the Gods.

The *resources* of friends are nothing, in-case any-one is-un-fortunate ^{subj}.

The *honours* of the dead ^{pl} (*deceased*).

To think (*reflect*) the *thoughts* of the Athenians, (*i. e. to be on the side of the Athenians*).

I seem to-myself (*me da*) to have suffered ^{pf mid} the *fate* of the-horse-of-Ibycus (*of the Ibycean horse*).

Both you and Simmias seem ^{sing} to me to fear (*to be alarmed*) the *fear* of children. (*i. e. to have the same fear as boys.*)

Wrath. (*The pl or sing of wrath art.*)

Skill. (*The pl of skill art.*)

Fortune (*The pl of fortune art*) has sharp tongues.

Such is the *nature* of the Gods that (*so that*) they-are-bribed ^{inf} by gifts ^{genit}.

The *saying* of Homer ^{art}, I am born (*I sprang-up pf*) neither from oak nor from rock, but from men.

According-to the ^{acc} *remark* of Solon ^{art}.

Parmenides appears to me, as Homer says (*the of the Homer*) to be at-the-same-time both venerable and terrible. (*Kατὰ is understood*).

8. *The article, with a substantive expressed or understood, is often joined to adverbs, to which it gives the signification of adjectives.*

The-men-of-that-time. (*The then men.*)

The-men-of-that time. (*The then.*)

The upper (*up-above*) council.

The upper (*up-above*) city.

The-men-of-this-day. (*The now men.*)

The-wise-men-of-old. (*The of-old wise men.*)

The nearest (*εγγυτάτω*) of kin.

The best soldiers.

O children ! recent offspring (*brood*) of ancient Cadmus, (*of Cadmus the of-old*).

The girl who-was-but-just-now (*the but-just-now*) a queen has perished (*is undone* ^{πέ}_{μίδ}).

It behoves *us* to contemplate these *things* only, and to keep in our mind the remembrance of none ^{sing} (*not-one*) of the former (*formerly*) evils.*

9. *The article is also frequently used before prepositions with their case.*

Our contemporaries. (*The according-to us.*)

The ^{neut} events relating-to (*according-to*) Pausanias ^{acc} thus ended ^{τι}.

The ^{neut} circumstances relating to war ^{αρτ} (*acc*).

Miltiades the Marathonian. (*Miltiades the in Marathon.*)

Hunt-after the pleasures which-are-attended (*the*) with (*in-company-with*) reputation ^{γεν}.

His (*The*) enemies having-brought ^{τι} ² (*led : with Attic prefix*) Miltiades to (*under*) the judgment-seat ^{acc} prosecuted ^{τι} ¹ him for the government ^{γεν} which-he-exercised (*the*) in the Chersonēsus.

The Syracusans raised (*made-to-stand*) a trophy on account of the naval-battle ^{γεν}, and the previous (*up-above*) interception

* [This union of the article with an adverb or preposition is generally explained by supplying a participle suited to the sense, particularly *εν*. *Matthiae.*]

of the heavy-armed-men which-took-place (*the*) at ($\pi\wp\sigma$) the wall ^{dat.}.

Sometimes a participle is supplied.

The waggon-road ^{acc.} (*or public way*) leading (*bringing*) to the Piræus ^{acc.}.

A way leading to true ^{art.} instruction ^{acc.}.

The part turned ^{pf} towards Lybia ^{acc.}.

10. *Under this head come the phrases of $\alpha\mu\wp\iota$ or $\pi\wp\iota$ with a Proper name, which indicate*,

I. *The person with his companions, followers, &c.*

Pisistratus-and-his-troops. (*The around Pisistratus.*)

Thrasybūlus-with-his-soldiers.

Cecrops-with-his-assessors-in-judgment.

II. *Sometimes denotes merely the person whom the proper name expresses.*

Of Pittacus and Bias and the Milesian-Thales (*of the around, &c.*).

Priam and Panthous and Hicetaon. offspring of Mars (*the around, &c.*).

III. *It is used to mark not the person but his companions.**

The companions of Archidamus. (*Plato adds $\dot{\iota}\tau\alpha\wp\iota$.*)

The friends of Parmenides and Zeno, (*add $\dot{\iota}\tau\alpha\wp\iota$.*)

From these must be distinguished. the cases in which the preposition is not followed by a proper name, or when the article is neuter.

The hunters. (*The around the hunt.*)

Those who study philosophy.

The ^{neut} occurrences at (*about*) Lampsacus.

The constitution of the Thebans. (*The ^{neut} about.*)

What belongs to war. (*The ^{neut} about.*)

Virtue. (*The ^{neut} around the.*)

The circumstances connected with (*about*) the guilt. (*The two last examples are circumlocutions for $\dot{\alpha}\wp\sigma\tau\eta$ and $\dot{\alpha}\mu\alpha\wp\tau\alpha$.*)

* [This occurs particularly in later writers.]

11. *The article frequently stands in the accusative neuter before adverbs; governed by κατὰ or εἰς, &c.*

(*Prefix τό.*) Formerly. Of-old. Further-on. Entirely.

(*Prefix τά.*) Now. For-the-most-part, (*the last, with or without εἰς*).

Sometimes εἶναι is added with the article in the singular.

Now. To-day, (*i. e. κατὰ τὸ σήμερον εἶναι.*)

Sometimes the article is placed in the genitive with a preposition prefixed:

On (*From*) the instant (*instantaneously*).

12. *The article frequently stands in the accusative neuter before prepositions, in the sense of adverbs.*

After (*From*) this ^{neut.}. Before this. Upon this, (or, *Here-upon*). By (*κατὰ*) himself. (*i. e. Privately.*) As-far-as-lies-in (*The neut upon*) me ^{acc.}. As far as concerns (*The neut to*) me. As-far-as-concerns (*The neut according to*) that art ^{art.}. As-far-at-least-as-it-regards me ^{acc.}.

Minos ^{art} employed ^{impf} (*used*) Radamanthus ^{art} (*dative*) as a keeper-of-the-laws as-regarded the town ^{acc}, and as-regarded (*the neut pl according to*) the-rest-of-Crete (*the other Crete*) he employed Talus ^{art} (*dative*).

Εἶναι is sometimes added at the end:

As-far-as-regards (*The neut according to*) him.

As-far-as-lay-in (*The neut upon*) them ^{acc.}. (*κατὰ τὸ εἶναι επ' αὐτούς.*)

13. *The article is sometimes put adverbially in the neuter with adjectives (εἰς or κατὰ being understood).**

At-first. (*The at first ^{neut pl or sing.}*)

For-the-most-part. (*The much, or as the much.*)

For-the-future. (*The rest.*) Moreover (*The rest ^{gen.}*)

* [The article is often written with the adverb or adjective as one word.]

All-to-gether (*The whole*). Truly (*The true*). Anciently.
In the-mean-time. (*The between.*)

With feminines in the dual, the article is often put in the masculine line.

The hands.
The two cities.

The two women.
Of the two ladies.

14. Sometimes, especially in Ionic writers, the genitive article is severed from its noun, and precedes the word which governs it.*

Some ^{acc} of the spear-bearers.

Some-one of the soldiers (*Ionic*).

And a (*some*) part being pressed ^{a 1}, lighted ^{a 2} (*fell-into*) on (*into*) the farm of a certain (*particular*) private-citizen ; and there was not a way-out.

Several articles are sometimes found together without a word between them :

The art ^{acc} of-him-who-is (*the gen*) in-truth rhetorical and persuasive.

The eyes of the soul of-most men (*of the many*).

The business of the art of-him-who-cards-wool (*of the carding wool*).

The article is sometimes doubled.

Virtue ^{art} does not issue from riches, but from virtue issue riches and all the other good ^{art} things which accrue to men ^{dat}.

The same thing. (*Join the second article on to the adjective.*)

* [The article is inseparable from the substantive or adjective added to the subject; viz. that of which any thing is said. Thus, δ βασιλεὺς Δεωνίδης or Δεωνίδης δ βασιλεύς, δ σοφος αὐτῷ or αὐτῷ δ σοφος; but not δ Δεωνίδης βασιλεύς, δ αὐτῷ σοφος, nor, βασιλεός δ Δεωνίδης, except when taken as complete propositions, meaning "Leonidas is king"—"The man is wise."]

The other (*ērēpos*) thing. (Join as above.)

They hate your-unanimity. (The unanimity the your ^{pl.}.)

They finished their-long-walls (*the walls the of themselves the long*).

The other things which-fall-out-together (*the-falling-out-together*) every day (according to each day ^{acc.}).

The Athenian people. (The people the of Athenians.)

The article changes the sense of some adjectives :

Many : The many (i. e. The greater number).

Himself : The same.

Others : The others (i. e. the rest).

Another Greece : The-rest-of-Greece (The other Greece).

More men (contracted) The more men (i. e. the more).

Few men : The few (i. e. the oligarchs).

II. *The Infinitive is joined with article as a substantive.* (§ Exercises on the Infinitive Mood.)

III. I. Originally, and in the language of Epic poetry, the article is a demonstrative pronoun signifying "this," with or without the addition of a noun.

This man went to (upon) the swift ships of the Greeks.

But this maid I will not release.

This man, these men mourn.

You speak evil of this man (certain person) and of that (certain person).

Of this mother I-was-born ^{perf.}

On account of this ^{dat neut} thing you sit vilifying.

In this ^{dat neut} case the city of Priam would fall-down-to-the-ground (a. 1. opt. Ἑολικ.)

The article according to this Idiom is sometimes translated "that;" and without a noun sometimes rendered by "he" "she" "it" "they," &c.

2. *The use of the article as a demonstrative pronoun is preserved also in Ionic and Doric, and sometimes, though rarely, in Attic Greek.*

And that he wished ^{inf} having-received ^{a 1 part} them to take himself-away.

Before this (*i. e. formerly*).

If he had done ^{a 1} this and that, he would not have died.

All the people (*Attic*) of the Thebans justly call ^{sing}, and of (*out-of*) these I particularly —.

But this at-least I know (*have-ascertained perf mid*) well. . . .

3. *The article is used with μέν and δέ to distinguish between things set in opposition to each other, and signifies "partly, partly."*

Good things are two-fold; some (*partly*) human, and some divine.

They use (*Ion :*) partly the Cretan and partly the Carian laws.

4. *If the noun separated be a noun singular, ὁ μὲν and ὁ δέ signify "the one, the other;" ὁ μὲν is sometimes omitted.*

The one, a robber, let-him-be cast-down ^{imp a 1} into the Pyriphlegethon (*litt. fire-blazing*), the other, a temple-robber, let-him-be-torn-in-pieces ^{imp a 1} by the chimæra.

The one flying, the other pursuing behind, they both ran by.

So τὴν μὲν and τὴν δέ signify "on the one hand—on the other hand."

O house (*δῶμα*), on-the-one-hand I view you gladly, on-the-other-hand I grieve for you when I see you.

5. *When a preposition governs the article, the particles μέν and δέ often come immediately after the preposition.*

In some things we are agreed, in others not.

6. *Instead of one or both of the articles, the name is sometimes expressed:*

The Mityleneans and Athenians warred ^{impf}: the one demanding-back the territory: the-others (*Say, Athenians, with δέ,*) proving by argument ^{dat} that-the-Trojan-territory belonged not (*not-in-any-way*) more to the Æolians ^{dat} than (*than-not*) both to themselves and to the others of-the-Greeks-who had revenged-with ^{a 1 mid} Menelaus ^{dat} the rape ^{pl} of Helen.

7. *The article is put in Ionic and Doric writers for the relative ος, ἡ, ὅ.*

Your father who nourished ^{impf} you.

The things which we have pillaged-from ^{a 2} the cities ^{gen}, these (the) things have been divided ^{pr}.

8. *Of Attic writers, only Tragedians use it in this sense, and these only in the neuter and oblique cases:*

What are you fleeing, my child? I am fleeing Achilles ^{art} whom I am ashamed to see ^{a 2} (behold).

The sacred images of the Gods (Deities), of which I the all-wretched man have deprived ^{a 1} myself.

9. *Even in Epic language the article is sometimes used according to the later Attic idiom. But in Homer such usage obtains only when a person or thing is marked with peculiar emphasis:*

But Ajax the mighty-one (great) always was eager to hurl-his-javelin against (επι;) Hector mailed-in-brass.*

If ever (ποτὲ) a partition come ^{a 2 mid} to thee falls the reward (i. e. the well known reward of military enterprise) far (much) greater in value.

[*Homer occasionally uses the article with δλλος to express "the rest."*]

[*To express an indefinite subject, either the article is omitted or the pronoun τις is used.*]

* [*In μι is generally used in the middle voice in the sense of wishing—vid: Gram: remarks on ημι.*]

A mare brought-forth^{• 2} a hare.

A certain woman had a bird.

[Tis is frequently employed in the collective sense of "every one," as equivalent to the English "one," or the French "on;" and hence is sometimes used for the pronouns εγώ, σύ, but not in Homeric Greek.*]

Therefore, he said, let every one speak as (*what*) he thinks (γιγνωσκω) concerning this very point.

A man more shameless one could not discover (*find-out*^{• 2}).

Whither shall one turn-one's-self?



PART THIRD.

GOVERNMENT OF PREPOSITIONS.

Observe that, in this part of the work concerning the Prepositions, the particular Greek Preposition, which is the subject of each section, is to be used in translating the English Preposition in each sentence where only **ONE** Preposition occurs. When more than one are found, the reader will not be left in doubt where he is to use the Greek Preposition which stands at the head of the section.

I. Of Prepositions which govern one case only; viz. the Genitive; ἀντί, από, εἰ or εξ, and πρό.

Ἄντι.

Primitive meaning, Against, [hence, In front of, In face of, In exchange, In preference to, For, or Instead of.]

* [Homer never uses the article with abstract nouns, which are little used in Homeric Greek; but more frequently in the Odyssey than in the Iliad. Sandford.]

One thing held against the other (one).

Favor for favor. On-account of these *things*.

Peace instead-of war. I shall reign instead-of him.

We all-together entreat you in-behalf-of these children.

In exchange-for a mortal body.

In return-for many good-services (*benefits*).

To exchange ^{a 1 m} a mortal body for immortal glory. (*Say,* immortal glory for a mortal body.)

I would choose (*place : καὶ present opt. middle*) one good man before all bad *men*.

Hector went (*a. 1. m. of εἶμι*) against the glorious Ajax.

The man, whom (*with τε*) Jupiter loves ^{a 1 sub}, is before (*i. e.* superior-to) many people ^{P¹}.

Many cities sent the Athenians money instead-of troops (*men*).

Ἄπο.

Radical meaning, From, so as to proceed from ; [hence, Out of, i. e. Through, By means of, &c.]

An ox from Pieria.

He leapt ^{pl up pass} from his horses to the ground.

To fight on horseback (*from horses*).

Forty stadia ^{gen} from the sea. (*In this passage "from" is to be placed before "stadia."*)*

To have done dinner. (*Say, γενέθαι, from dinner.*)

The third day ^{dat} after the sea-fight.

How have I received ^{a 1 m} (*received-into*) you differently from my expectations ?

You will be (*Attic*) more removed from my (*me dat*) good-will. (*That is, you will be more an object of dislike to me.*)

* [Sometimes ἀπό is put with the measure of the removal or distance, instead of with the place from which the distance is expressed. *Matiash.*]

Far from the mark. The Stoics. (Say, The ^{pl} from the porch.)

To drink beginning-with (*from*) the day.

On the mother's side. (*The ^{neut} pl from the mother.*)

He killed ^{impf} (*put-to-death*) them by means of a silver bow.

I admired ^{impf} Hermogenes ^{art} on-account-of his (*the*) philosophy.

To live upon plunder. Your opinion. (*The ^{neut} from you.*)

Envy preceeding-from the chief men.

From *a love* of justice. From zeal.

From no crafty intention.

Openly. (*Say "From the open" ^{neut}.*)

Having-their-own-laws according-to the alliance.

To be appointed archons ^{acc} by-means-of beans.

A constitution *in which the governors are chosen* according-to their circumstances.

The fear caused-by the enemy ^{pl}.

They affirm *that* these women were stoned-to-death ^{*1 inf} by the men-of-the-adverse-party.

Ex before a consonant ; Εξ before a vowel :

Radical meaning, Out of, or From; [hence After, In consequence of, By.]

Stones out-of which they make statues ^{art}.

A grim brightness was beaming from *his* eyes.

To choose-out the strongest *men* from the citizens.

To fly out-of the city.

Ajax was leading ships from Salamis.

To carry (*bear*) phials from the girdles (*that is, suspended from the girdles*).

To hang ^{*1} any-one by the foot.

To lay-hold-of a horse by the tail.

To have done sacrificing (*To spring ^{*2 m} from the sacrifice*).

To war after peace, and to agree ^{*2} again after war.

After the sea-fight.

We-received the report some-time-ago.

Of old. (*From ancient, χρόνου being understood.*)

Shut-out ^{π^r} by land and by sea.

With all the mind.

Unexpectedly. (*From the unlooked-for π¹.*)

Justly. (*From the just π¹.*)

It is-necessary that he should give ^{* 2} his blood as libations to
the earth ^{dat} in consequence of the ancient resentment ^{π¹} of Mars.

For these *reasons* he was detested.

In consequence-of the vision.

Does not the old-man live (*is*)? Yes; having prospered-
abundantly ^{* 1} by-the-aid-of (*from*) the Gods.

The *things* spoken by Alexander.*

The walls *built* by the Greeks.

The *things* performed ^{π¹} at-my-suggestion. (*From me.*)

Of his-own-accord. (*From himself.*)

My-self-and-two-others. (*From third π¹.*)

*Radical meaning, Before, [hence More than, Rather than, For,
Before, as an action urged on by a motive, i. e. On account of.]*

Before the king.

Before all the troops-in-battle-array.

Before the doors.

At-a-great-distance-from (*Before much ^{neut gen}; i. e. much space
before*) the city.

To be snatched-away before the proper-time.

The day before the first (one ^{fem}) of the calends of March.

They wish to undergo all dangers ^{π^r} rather-than that
(*the neut gen*) their (*the*) existing glory ^{acc} should be lessened ^{π^{inf}}.

* [*Ἐκ* sometimes stands for *ἐπ*, especially in Herodotus. *Matīhiā.*]

Consider (*Make^{mid}*) neither (*not-either*) your children nor *not-either*) any (*not-one*) thing else of-greater-consequence before justice (*the just^{neut}*). *(properly, so as to protect them.)*

He valued (*a. 2. with Attic redupl.*) him even before Jove himself.

To value (*make^{mid}*) above much. (That is, To value highly.)

They-were-prompt to fight for *their* children and *their* wives (*women*). (*Properly, to fight before them so as to protect them.*)

He would prefer (*a. 2. opt. with ἀντί*) to die (*expire*) for him often.

Laboring (*struggling*) for (*or, in the service of*) an ungentle prince.

He feared (*was-affrighted*) lest the Greeks should leave ^{* 2} *opt* him as a prey to the enemies (*devastating*) on-account-of fear.

I am driven from-country-to-country (*earth^{acc} before earth*).

One day before the calends of March. (*Say, Before one of the calends.*)

II. The Prepositions which Govern the Dative only are 'Ev and

Σύν, Attic Σύν.

I. Ev.

Radical meaning, In : [hence With, &c.]

In or at Carthage. Near Lacedæmon.

At this time ^{art.}. At which time.

To be in fear. To be in a rage.

There is in your (you^{dat}) breast^{pl} a certain inflexible mind.

There is a great (much) army in the park.

They abode ^{impf} like (*so-as*) ants, in the sunless recesses of caves.

It-is-his-pleasure (*In pleasure it is to him^{dat}*) that an expedition ^{acc} (*driving-of-an-army*) should march ^{* 2 m inf} (*spring*) against (*upon*) Greece ^{acc} (*art*).

I am-ashamed (*have in shame*^{P1}) to embrace your knee.

To blame any one (*have in blame*^{P1}).

To esteem equally (*make mid in an equal masc*; $\tau\pi\omega$, "manner," *being understood*).

To make-light-of. (*Make mid in a light masc.*)

Judging^{P1} it all-the-same (*in an equal masc*) to worship or not.
(Put "and" before "to worship.")

To combat equipped with small-bucklers and javelins and bows.

Oh-that (*If*) I might be^{opt pr} always adorned with garlands.

It is now in your-power (*you*) either to enslave^{*1} (*enthral*) Athens or to free^{*1} it.

The whole (*Whole the*) matter rests with Treballus^{art}.

As-far-as-regards (*In*) me (*i. e. my opinion*).

Ye know by many other (*other many*) letters the things before done^{*1 P}.

To drink from horn cups.

It is better^{neut} to dwell among good citizens than bad (*wicked*).

There are shady resting-places among the high trees.

Among (*or before*) so-great witnesses.

All sick (*in sickness*).

He had-gone^{plup mid} through ($\delta\imath\alpha$) the Assyrian territory^{gen}, having on the left^{fem} the mountains of the Sogdiani, and on the right^{fem} the Tigris.

Polycrates the Samian was much engaged in-the-study-of (*in*) the Muses.

He is not in-his-right-mind (*in [i. e. the house] of himself*.)

If you^{P1} had seen^{a1 m} (*viewed steadily*) the tragedians in the festivals of Bacchus.

I struck^{impf} you with justice (right.)

With (*or in*) haste.

To take^{*2} Syria by-way-of (*in*) dowry.

Συν or Ξυν.

Radical meaning, With, Together with. (*Hence "On the side of," &c. &c.*)

I have now come-down ^{a 2} here with my ship and (as-well-as) my companions (*επαρπος*).

Hecuba, together-with the captive women, has utterly-destroyed ^{a 1} me.

To be more on-the-side-of the Greeks than on-the-side-of the Barbarian.

He ordered ^{impf} that the Judge ^{acc} should (*ought inf*) pass (*place inf mid*) sentence ^{art} according-to law ^{art}.

He said ^{a 2} (*remarked*) many things not agreeably-to decency.

Go (*Progress : opt. with αν*) with haste.

I will avenge you ^{p1} with justice (*the just neut*).

It behoves a man to become either an enemy ^{acc} or a friend when-the-occasion-demands-it (*with occasion*).

To your ^{art} advantage.

We see (*mark*) you in-good-health by-the-divine-blessing (*with Gods*).

Let us go ^{a 2 subj} (*go-upon*) with-the-favour-of the Gods against (*upon*) those-who-injure-us (*the injuring acc*).

By divine impulse. (*With God.*)

I imagine, but it-shall-be-said under-the-idea-of-help-from (*with*) God that I shall cure ^{inf} you of this disease-of-the-eyes ^{art} (*gen*).

Prepositions which govern the Accusative only ; 'Εις or 'Ες, and Ανα (in Prose).

I. Εις or Ες.

Radical meaning, Unto, To. (*Into, In regard to, On account of.*)

He came into the city.

Mother, reflecting well and yet not reflecting, I have come (come-from ^{a 2 m}) to hostile men.

We are-come to a distant plain, to an uninhabited desert.
Having turned-themselves ^{* 1 m} to dancing and *to the charming song*, they were being delighted.

I entered ^{* 2} into *the house* of Dionysius the grammarian.

He flung ^{* 2} a sharp dart at us.

To descend into a town.

Achilles sold ^{impf} (*vended*) my other sons into Samos and the inhospitable Lemnos.

To be present at Sardis* (*Ionic*). (*Eλθὼν* is understood.)

To appear ^{* 2 p} at Proconnēsus.

To be-a-suppliant (*entreat*) to any-one.

We are (*lie*) in this necessity. (*Eλθόντες* is understood.)

As soon-as he had sat-down ^{impf} on his (*the*) paternal throne.

The suppliants, sitting down at the temple-of-Juno, were asking for these *things*.

The blood shed ^p (*the poured-out*) for the remission of sins.

To praise any-one for any-thing.

To be first ^{**} in all *things*.

The bed of Clytemnestra renowned among the Greeks.

Our (*The*) fathers have displayed ^{* 1 m} before all men many-good (*many-and-fair*) deeds.

They were consulting-about ^{mid} forsaking ^{* 2 inf} the city for the heights of Eubœa ^{art}.

I was (*sprang-up*) a happy man in-other-respects except in-regard-to *my daughters*.

The thing came ^{* 3 m} (*became*) to such-a-pass this day ^{art} (*acc.*). (*i. e. Such was the progress of affairs this day.*)

* [The translation given above does not convey the full meaning of the verb followed by *εἰς*, it would be more correct were the preposition following *εἰν*; there does not appear to me any necessity for supplying *ελθων*, as all such passages may be explained by the figure Zeugma: the passage means "to come to Sardis and to be present there." Hence another passage from Herodotus, *παιδία δύο νεογυνα—διδωσι ποιμένι τρέφειν ες τὰ ποιμνία*, is translated as if it were *αγετιν εις τα ποιμνία καὶ τρέφειν*. These remarks apply to some other passages above.]

Oppressed ^{a 1 p 1} to the last ^{neut} degree.
 With (*properly, up-to*) all accuracy.
 Walls made-firm ^{a 1} in the securest ^{neut} manner. (*Properly
 up to the securest point.*)

You have spoken ^{a 1} (*remarked*) well (*to fair neut*).
 You come in-good-time. To the third day.
 Up-to my-time (*me*).
 Resisting ^{a 2} manfully as-long-as it-was-possible, at-last they
 were all destroyed ^{a 2}.

How-long (*Unto what neut*) will you yet permit ^{p 1} *the people*
 to be killed ?

Until (*Unto which neut*) he died ^{a 1} (*ended*).
 We were sitting feasting-on very-large pieces-of-meat (*con-
 tracted*) and delightful wine to the setting ^{a 2} sun.

Toward evening. For ever.
 I will give you ^{d 1 t} a goat, which-has-brought-forth-twins, to
 milk ^{a 1} thrice (*up-to thrice*).

They seized-on ^{a 2} the triremes and destroyed ^{a 1} in all (*the all*)
 up-to two-hundred ^{a 1 t}.

Hitherto (*up-to this*). Seasonably. To a long period.
 To all time coming (*rest*).

Radical meaning, Up or Upon, Through, Throughout.

Having lifted ^{a 1} *them* on-high, he placed ^{a 1} *them* on a tam-
 risk.

Weariness takes-hold-of him, creeping upon (*or over : or
 along ; or through ;*) the fertile soil of *the vineyard*.

He went ^{a 2} (*journeyed*) through *the battle* and through *the*
din of spears.

Revolving these *things* through *your mind* (*understanding*).
 Throughout this war (*the war this*).

Through all *the* night.

Every day. (*Prefix the Preposition.*)

In process of time:

Up the river.

They have in (*or on*) *their* mouth the oracles of God ^{a¹}.

To capture ^{a²} the city by force.

Having rode ^{a¹} his (*the*) horse with *all his* might (*force*), he was present ^{impf.}

I will unveil the hidden ^{pr} (*hidden-in*) magic (*the magic the hidden*) up-to the word of truth.

In part to be employed-in the ^{dat} *things* concerning (*around*) the city ^{acc}, and *in part to be employed in the things* concerning-himself.

And now I am ready to send-away ^{a¹} the army, and to inhabit ^{pr} my ^{a¹} house, having taken ^{a²} it by turn, and to give-it-back ^{a²} to him ^{dat} for-an-equal-space-of-time.

And they fell-on ^{a²} the grass, rows-by-rows (*rows^{nom}, rows^{nom}*), by hundreds and by fifties.

Of cinnamon and nard one ounce of each. (*Express "of each" by avā; and put "one ounce" in the accusative, preceded by this avā.*)

He orders the soldiers to go-out *five* by *five*.

Avā, signifying Upon, In, governs a dative in the Ionic and Doric poets.

Upon a golden sceptre.

An eagle sleeps upon the sceptre (*dor :*) of Jove.

They found ^{a²} the loud-voiced son-of-Saturn sitting upon the-top-of-a-Gargarus (*the highest Gargarus*).

The assembly of the expedition of the Hellenes will come in ships.

[Ως, "To," takes the dative persons only.]

To me.

To the king.

IV. Prepositions that govern two cases, the Genitive and Accusative, are Διὰ, Κατά, Τπερ, Μετά.

Διὰ.

Radical meaning; Through, so as to separate. [Hence, with the accusative, On account of, For the sake of.]

GENITIVE. To proceed through a hostile ^{fem} country (*γῆς understood*).

Throughout the day, the night, the year (contracted form).

If the ^{fem} straight lines AG, DB, pass (go) through the centre.

He was lying extended ^{a¹m} among the cattle; eating human flesh (pieces-of-meat; contr:) and drinking pure milk.

He ordered ^{a¹} (arranged) Tarquin to govern them for life.

He witnessed ^{a¹} this to the end.

Every third year. Every second day.*

The pleasures which-are (the) through the medium of the body.

As-altogether through the disobedience of one ^{art} man the many were made ^{a¹} (appointed) sinners; so (thus) also through the obedience of one ^{art} the many shall be made ^{fut¹} (appointed) just.

We figured ^{impf} to ourselves ^{dat} ten-thousand other fears in vain. (Express "in vain" by διὰ with the fem. of *κένος*, *υτούοις*, or some such word being understood.)

To hold a knife in the hand.

To have in hand the affairs of the allies.

To see (mark) with the eyes. They bear it in memory.

You held ^{a²p¹} him in honor and admiration.

I had ^{a²} in expectation this end ^{art} of life ^{art}.

I will teach you how the territory may be ^{a² opt^{1m}} (become) in security.

* [With the ordinal numbers διὰ serves to express the recurrence of an action after a certain period of time, as in English "every." *Matthiae.*]

It is in my (*me d^{at}*) wish. You held ^{1 2} this in fault.
 The army took ^{1 2} the thing in pity (*i. e. pitied the thing*).*
 The council having learnt ^{1 2} this, took ^{1 2} the thing to shame
(i. e. was ashamed of it).
 To be fortunate (*i. e. To go through*, &c.)
 Being angry with the Lacedemonians, (*i. e. Holding^{pl} the Lacedemonians in anger*).

I am in fear. (*I arrive through fear.*)
 The other Ionians went (*came-from, Ion. plup. pass.*) to war
(battle) with Harpagus d^{at}.

Quickly. (*Say, Through quickness.*)
 Quickly. (*Put διὰ with gen. plur. neut. of ταχὺς*)
 Very shortly. (*Put διὰ with gen. plur. of βραχύτατος.*)
 Villages, at-a-considerable-distance-from-each-other. (*Put διὰ with gen. neut. of πολὺς.*)

To be within a mile of.
 At-the-distance-of (*Through*) five stadia.
 After a long time. After the eleventh year.
 Worthy of notice above all others. †
ACCUSATIVE. Neither was the king able ^{impf} to speak
 through ill-health ^{art.}

For we have neither shoes through the brazier, nor armour
 through the Cobbler.

He was respected ^{plup} for his fidelity.
 Seven cities contended for the birth-place (*root*) of Homer.
 They resolved ^{1 m} to throw ^{1 2} (*throw-in*) Miltiades into (*εἰς*)
 the pit ^{acc}; and, had-it-not-been for the President-of-the-senate,
 he would have fallen-in. (*Express "would have" by ἀν with a.*
2. indic.)
 The Peloponnesians expected ^{impf} (*seemed*) to have seized

* [Διὰ, with the verbs εἶναι, ἔχειν, γίγνεσθαι, λαμβάνειν, and especially
 λεῖναι, ἔρχεσθαι, constitutes various periphrases; the above examples being
 periphrases for οἴκτεῖσθαι, φοβεῖσθαι, &c.]

† [διὰ, præ, is peculiar to Herodotus. *Matthiae.*]

(seized-down-upon : a. 2. with ḥv) every-thing (*all neut pl*) without, had-it-not-been for the delay of that man.

Kārā.

Radical meaning, Down or Towards in a direction down, [and with the Accusative, Even with.]

GENITIVE.* Phœbus Apollo went ^{a 2} (*journeyed*) down from the tops of Olympus, holding a bow and quiver covered-on-every-side.

Agamemnon rose-up ^{impf} weeping (*pouring-tears*) as (so-as) a spring having-black-water, which pours its dark water down-from a lofty rock.

To pour (*give*) water ^{gen} upon the hand.

To make-a-descent ^{a 2} under the earth.

Archers shooting at a mark.

To hit on the temple.

That (*To-the-end-that*) coming ^{a 2 m} (*arriving*) on the rear of the enemy ^{pl}, they might attack ^{a 2 subj} them ^{dat}.

To introduce a decree against a city.

The punishment *denounced* against betrayers (*the pl betray-ing*).

There was much praise *given* to the city. (*Properly, cast DOWN on it.*)

Which was the greatest praise (*encomium*) as-regarded you ^{pl}.

If (*If-altogether*) you seek any one *thing* which-applies-to (*according-to*) all . . .

To descend down a ladder.

The churches had peace through all (*whole*) Judea ^{ar}.

* “Kārā is joined with the DATIVE very seldom, and only by the poets.” *Viger.* “Kārā is never joined with the DATIVE. The observation of Viger was founded on passages ill explained.” *Hermann.*

Through all his (*the*) life (*duration*).

To vow a thousand he-goats. (*Put xarà after "to vow."*)

To swear *¹ by unspotted victims.*

ACCUSATIVE. After-that they sat ^{impf} (*without augment*) down-on couches and chairs in-order.

Now take (*seize-on*^{a 2 m}) a repast down-in (*or along*) the camp:

To lie towards *the west*.

The Phœnicians were drawn-up (*Ionic plup. pass.*) right-against *the Athenians*; and *the Ionians* right-against *the Lacedæmonians*.

Whose (*Of whom*) renown *is* extensive through Greece and the-middle-of-Argos (*middle Argos*).

On the voyage.

The wrath (*fury*) of Talthybius was rekindled ^{a 1} during the war of *the Peloponnesians* and *Athenians* as *the Lacedæmonians* say.

During the former war they perpetually struggled ^{impf} (*without augment or contraction*) unsuccessfully; but in (*down-in*) the time about (*according-to*) Croesus they had already become ^{plup}
^{mid} superior in the war ^{dat}.

Our-contemporaries.

The third from (*από*) Cadmus, *and* contemporary-with (*according-to*) Labdacus.

From that Bacchus ^{dat} who-is-said (*the being said*) to have sprung ^{a 2} from (*εκ*) Semele the daughter of Cadmus down-to (*ες*) my-time (*me*), there are (*is*) about (*according-to*) 1600 (*six-hundred and thousand*) years at-the-most.

To travel by land and by sea.

To be governed by (*or with*) force.

In (*or by*) turn. With propriety.

The virgins came (*were-present*) with clamour ^{dat} and weep-

* [“To swear by the victim, touching it at the same time.” *Matthiae.*]

ing to their (*the*) fathers, who wept-in-turn ^{impf} seeing (*marking*: Ionic) their (*the*) children ill-used ^{p^f}.

Through (*διὰ*)this plain^{gen} the-Hyllus-and-other-rivers (*rivers and others and Hyllus*) flowing burst-together into (*εἰς*) the greatest river, called Hermus; which flowing from (*εἰς*) a mountain sacred to Dindymene ^{gen}, disembogues into (*εἰς*) the sea near (*down-in*) the city Phocæa. (*Put δὲ after "called."*)

The strangers and the-rest-of-the-company (*the other company*) were come ^{impf} to (*or for*) the spectacle.

For what have you come ^{a 2}?

I will explain (*Attic*) this which ye ask, on what (*what-any*) account he ill-treats me.

Having sailed ^{a 1} ^{pl acc} in-order to-collect (*down-to*) booty.

A few of them chose-to-remain-idle-in-the-battle ^{impf} (*no aug-ment*) in-obedience-to (*according-to*) the commands of Themistocles; but the greater-part chose not to do so.

According-to Pindar. (*That is, As Pinder says. Used in quotations.*)

I-for-my-part have so-greatly longed ^{p^f} to hear ^{a 1} you, that (*so-that*), if (*αὐ*) you were-to-make (*pr. subj. mid.*) on-foot the tour to-Megara, and as-Herodicus-did, (*according-to Herodicus*) having got-to ^{a 2} the wall ^{dat} should come-back ^{a 2} again, I would not (*οὐ μὴν*) leave (*leave-by*: *a. 1. pass. subj.*) you ^{gen} (*or, be left by you*).

You will find *your* father and mother to be very-different-peo-ple-from (*not according-to*) Mithridates.

I am not a rhetorician after-their-manner (*according-to them*).

Xenophon ^{art} surpassed ^{p^f} the simplicity of Plato in his-own-peculiar-simplicity (*simplicity dat the according-to himself*).

The Arcadians were governed-by-kings ^{impf} in-a-manner-pe-culiar-to (*according-to*) themselves.

If I seem to-any-one to speak weightier (*contracted form*) words than what-accords-with (*according-to*) myself (*i. e. my person, character, or custom*),

They are wise *with* some greater (*contracted form*) wisdom^{acc} than what-accords-with (*according-to*) man.

The tendencies pertaining-to (*according-to*) the body.

Having sinned^{a 2} against (*towards*) himself, he has punished^{pf pass} himself more than his-sin-deserves (*according-to the sin*).

He is fair as-regards (*according-to*) the body, but is on the contrary ugly as-regards *the* mind.

An attendant (*minister*) places-by (*lays-by*: *Poet*:) him^{d st} eating and drinking, whensoever fatigue invades^{a 2 sub} him as-to *his* limbs.

The Lacedemonians fighting (*Ionic*) indeed *one* by one, are inferior to no (*not-even-one*) men^{gen}; but when in-a-body, are the bravest of all men.

Seven-at-a-time. (*By seven.*)

The Corcyreans, making-the-attack badly and with few-ships-at-a-time (*by few*^{f em}). . . .

Every month, day, year.

Village-by-village. (*By villages.*) City-by-city.

The *things* that-concern (*according-to*) us.

Radical meaning ; Over. [Hence with the **Genitive**, **For**, **On account of**; and with the **Accusative**, **Above**, **More than**, &c.]

GENITIVE. Him (*The*) he hit^{a 2} (*threw*) in his head^{acc} over *the* ear.

The sun moving over us and our (*the*) roofs. . . .

High above *the* earth.

The maid-servant (*minister*) poured^{impf} (*poured-upon*) water-to-wash-with upon *the* silver caldron.

I shall speak (*converse*) upon (*or of*) these *subjects*.

To fight-in-behalf-of any one. (*Properly, To stand and fight OVER any one so as to protect him.*)

To sacrifice for the city.

We are unable to provide the *things which would be useful for our future circumstances.*

To be alarmed for any one.

Beseech him (*Poet:*) for-the-sake-of his father and mother and child (*offspring*).

I beseech you for-the-sake-of the blessed *Gods*.

Die not ($\mu\eta$) for me (*this man*), nor I for you.

This *man*, being king, takes-an-oath for (*or, instead of*) all the land.

These having assumed ¹ ² the magistracy, begged-leave ^{impf} to levy others in-the-room-of the soldiers who-had-died (*the having died-off* ²) in ($\epsilon\nu$) the war with ($\pi\rho\sigma$) the Antiates ^{acc}.

To fight for (*i. e. in order to obtain*) the royal (*kingly*) house ^{p¹}.

Not on-account-of ($\tilde{\epsilon}\nu\tilde{\epsilon}\alpha$) a private desire-of-power, but on-account-of an ambitious-desire ^{art} for the-public-good.

ACCUSATIVE. Their sacrifices are these. When (*If-consequently*) they have begun-with (*begun from : a. l. m. subj.*) the ear ^{gen} of the beast, they throw (*toss*) it over the house.

Ability above man.

You contrive (*machinate*) to escape-from my ^{art} recitation ^{acc} beyond Proteus ^{art} (*i. e. beyond what Proteus could do*).

A thing dreadful and intolerable beyond all things.

More-than (*over*) forty men.

Through their folly ^{dat pl} (*Ionic*) they have griefs even beyond fate (*allotment*).

Radical meaning, Close with. [With the **Dative**, a poetical usage only, it signifies Among, In; with the **Accusative**, Behind, Next.]

GENITIVE. (*Put this sentence in the Doric form.*) O Health, eldest ^{fem} (*or most venerable*) of the happy-Gods, may I abide ^{opt} with thee the remainder ^{acc} of my life. For if there is any grace

(beauty) either of wealth or of children (*offspring* ^{p1}), or of empire, or if there is any other delight to men ^{dat} from-the-Gods, with thee, blessed Health, it has flourished ^{perf mid}, and with thee the spring of the Graces shines.

In (εν) no (not) long (much) the illness descended ^{impf} into (εις) the heart with a violent ^{masc} cough.

They became-superior-to ^{* 2} their (the) enemies ^{gen} with (or, by means of) craft and art.

They do not lie unhonored in oblivion.

On (In) that occasion ^{art} when the Barbarian was bringing-on all ^{dat} persons slavery, there were on-his-side (with him).

DATIVE :* The eagles ^{dual} were flying along-with the blasts of the wind.

I, wretched ^{art} (*unable-to-stand*) woman, was queen among the Idæan women ^{dat} and conspicuous among the virgins.

I now sit in your place-of-assembly, desirous of return, praying both the king and all the people.

Last ^{acc} (*Remotest*) among his associates.

He was weaving another device in his mind (*intellects*).

Apollo killed ^{impf} (*utterly-slew*) the pilot of Menelaus, as he was holding ^{acc} the rudder of the running (*going-fast*) ship (*Ionic*) between his hands.

ACCUSATIVE. Whom I love most next-to you.

A city ^{acc} the richest in (εν) Asia ^{art} next-to Babylon.

Sailing after (or, in search of) brass.

Go (*Arrive* ^{* 2}) after the Trojans and the Greeks.

Having sent ^{a 1 gen} for a horse vehicle.

There a monstrous man dwelt-within ^{impf} who fed ^{impf} his cattle alone afar-off; nor did he hold-any-intercourse ^{impf} with others, but being apart-from others knew (*had ascertained*; Attic) unlawful ^{neut} *practices*.

Thus (*The* ^{dat neut}) even (*at-least*) Neptune, even though (if) he wishes (*is-inclined*) much otherwise, would suddenly

* "Μετὰ is found with a DATIVE in poetry only." Valpy.

turn (*upset*: *a. 1. opt. Ἔολικ with κε*) his mind so-as-to-be-in-unison-with (*close-with*) your and my mind (*heart*).

The things which Themistocles ^{art} had ^{opt impf} in hand ^{p^l}, he was able also to manage ^{*a¹*}; and he was-not-wanting-in (*had not been estranged*) judging ^{*a¹ inf*} aptly in matters in which ^{gen} he was ^{opt impf} inexperienced.

The women tell the thing at-night to-their-husbands, and on (*or with*) the next day the rumour went ^{impf} (*progressed*) through (*διὰ*) the city ^{gen}.

Neither (*Not-and*) is he able to sleep by-night, nor (*not-and*) remain by day where he is (*subj : with áv*).

On the third day.

Night ^{acc} and day. (Put *μετὰ* before "day.")



Prepositions governing the Genitive, Dative, and Accusative, viz.

'Αμφι, Περὶ, 'Επὶ, Πρὸς, Παρὰ, and 'Υπὸ.

Radical meaning, About. [Hence, Concerning.]

GENITIVE. They dwell about the city (*Ionic*).

I reject the vision which I saw ^{*a²*} (*beheld*) concerning my dear daughter.

As when a lion and a boar fight ^{dual} about a small fountain.

I beseech you on-account-of Phœbus.

DATIVE. I recognise ^{*a²*} him well; for he has a broad shield about his shoulders.

I have feared ^{pt mid} about your fortunes.

My (*Me dat*) heart is tormented about the warlike Ulysses, (*Ionic*).

A bird sitting about the high (*high-leaved*) boughs of an oak or fir

ACCUSATIVE. They sit about the solemn water of Pirené.

To be cast-out ¹ in the sand. (*Αμφὶ* means here, so that the sand surrounds the body.)

She spread (a. l. m. : the σ rejected) her white arms ^{dual} around her dear son.

Those (*The*) about Priam.

The things concerning the war.

That day ^{acc} (art.), and the entire following night, they were engaged ^{impf} about these *things*.

Of the allies died ² (*died-off*) about 13,000 (*the ten thousand and three thousand*):

They were *employed* about these *things*.

To be now *employed* (i. e. *To have*) about themselves.

Being (*Having become* ^{2 m}) about sixteen ^{art} years *old*.

About dusk.

Being-distant about thirty ^{art} stadia.

*Radical meaning, About.**

GENITIVE. He placed ^{2 m} near (*πὰρ*) *him* a variegated couch, that (*to-the-end-that*) he might question ^{opt} him about his absent father.

I do-not-know-at-all-what (*have not-any-one neut*) to do about the man.

He asked ¹ experienced ^{art} men what (*whichever*) he-ought (*it behoves*) to do in-regard-to the undertaking.

As-concerns (*About*) eating and drinking he was thus habituated-to-act ^{pf pass part}.

Alarmed lest he should plot ^{1 opt} (*Aeolic form*) any *thing* against him.

If (*If-altogether*) we-must commit-injustice ^{inf}, it is most de-

* [The most universal sense is, "In consideration of," "In respect to." *Matthiae.*]

corous to commit-injustice (*about, or*) for-the-sake-of obtaining a kingdom.

To fight for one's country.

Not-at-all-does-it-behove-us to run-into-danger for the offences of-others (*gen. pl. of αλλότριος*), as if we were guilty ^{acc.}.

Begging ^{a 1 mid p1} only that the free persons might go-away ^{a 2 inf} for whom they had exchanged ^{a 1} (*interchanged*) the prisoners of the Tusculanians.

This man wishes to be above* all others.

The Phœacians are skilled above all men in-rowing (*to row*) a swift ship (*Ionic*) in (*εν*) the sea.

Having appointed-instead ^{a 1 p1} other captains and Sicinnius ^{art} head (*ruler*) over all.

The aristocrats wishing above every thing that the mode-of-government should not (*μὴ*) be altered ^{inf}.

The-Volsci-wish-particularly (*It is Volsci ^{dat} above much ^{neut}*) to settle ^{a 1 m} the complaints with (*πρὸς*) the Romans ^{acc.}.

To consider (*make mid*) of the greatest ^{neut} consequence. (*Properly, To value beyond what is of the greatest consequence.*)†

DATIVE. To wear a gold ring about the hand. Clothes ^{acc} which they had ^{impf} about their bodies.

To dance about the altars.

When (*ὅπτότες*) a man is wounded (*βληθεῖσας*) fighting (*Ionic*) about (*or for*) his possessions, either for his oxen or for his white-sheep....

To fight (*contend*) for his country.

He feared (*was-affrighted*) for the shepherd of the people ^{p1}.

I am-afraid to speak ^{a 1} to (*opposite-to p¹*) you on-account-of my ancient (*primitive*) dread of-you.

ACCUSATIVE. Phœnicians dwelt ^{impf} about (*or round*) all Sicily ^{art}. i. e. [*in the whole of Sicily round about.*]

* Περὶ in this sense seems allied to πέρα and πέραν. [In Homer περὶ often signifies *præ*, and expresses a preference. Matthiæ.]

† [Περὶ, with the verbs ποιεῖσθαι, ἡγεῖσθαι τιθεῖσθαι, εἴναι, is put in phrases of valuing.]

Round (*αυρι*) about a spring we offer-up perfect hecatombs to *the* immortals.

Those (*The*) about the court.

To be *occupied* about any *thing*.

Rhetoricians. (*The* about *rhetoric*.)

Grammarians. (*The* about *Grammar* ^{art.}.)

Orators. (*The* about *words* ^{art.}.)

Philosophers. (*The* about *wisdom* ^{art.}.)

Those-who (*The*) concern-themselves-much ^{part} about philosophy ^{art} dispute about the exercises ^{gen} (*the exercises the*) of the mind (*soul*).

The pleasures which-belong (*the*) to the body.

Socrates is now *ill* with the disease (*the disease the*) of the strangury.

To speak about any *thing*.

To offend against any-one.

About this (*this the*) time ^{pl.}.

When it was now (*already*) about day-break ^{art}....

It was habitual *with* the Tarentines ^{dat} to be drunk about *the* time-when-the forum-was-full.

About *the* setting of *the* sun.

About *the* time of *the* lighting ^{pl} of *the* candles.

Having sunk ¹ about seventy ships, they erected ¹ a trophy.

About three thousand.

Having come (*driven*: *pf. Attic.*) to (*towards*) somewhere about *his* eightieth year.

Somewhere about a thousand in number. (*Say, Thousand*
^{num} *about somewhere the number* ^{acc.}.)

A broad-leaved olive at the head (*highest part*) of the harbour.

Standing ^{P¹} (*pf: poetic*) near the doors (*Ionic*).

To stay ^{*1} by the river.

To swear by the entrails (*That is, To stand near and swear*).

To sail towards Samos.

The way (*way the*) leading (*carrying*) to Caria.

To go (*go-on*) the ^{acc. fem.} *way leading* to Cilicia.

Before witnesses. *In the time of Cecrops.*

In-time-of peace. Speaking about the fair boy.

To have *one's* name after any-one.

After me (*i. e. Following my example*).

I can-not conjecture ^{*2} on-what-account . . .

Having alone of *all the Lacedemonians* always this arrangement-in-battle ^{arrt} peculiar-to (*upon*) themselves.

They live (*inhabit*) in-a-manner-peculiar-to (*upon*) themselves. (*i. e. They have a peculiar form of government.*)

Looking-forward-to that-which-concerned (*the^{neut} upon*) themselves merely.

Those-who-are-appointed (*The*) to-the-charge-of (*over*) affairs ^{arrt}.

Private-secretaries. (*The over the letters.*)

To stand ^{*2} four-deep (*upon four*).

The descent was by one *at a time*.

DATIVE. In-our-power.

To be under-the-direction-of soothsayers.

To do any *thing* under-the-direction-of any-one.

Woman is-by-nature (*springs-up* ^{*2}) prone to tears.

As-far-as-depend-s-on (*The neut upon*) me.

Megacles ^{arrt} sent-a-herald ^{impf} to Pisistratus ^{dnt} to enquire whether he would choose ^{opt pr} (*be-inclined*) to have his (*him^{dat}*) daughter ^{arrt} as a wife, on-condition-of-obtaining (*upon*) the sovereignty.

Who will perfect (*xεν with a. 1. opt. Ηolic*) this work *for* me ^{dnt} on-the-condition-of (*upon*) a great present? There shall

be to him ^{dat} a sufficient reward : for I will give him a carriage and two horses having-large-necks.

For how-much would you ? (*Express "would" by ἀν with opt. of βούλομαι.*)

You have given ^{pf} much money to Pythagoras ^{dat} for-teaching-you (upon) wisdom.

You succoured ^{a 1} us, coming from (απὸ) inhabited cities ^{art}, and in-order-that-you-might (upon the ^{neut}: with infin.) live-in them for-the-future.

Lest any robbers should appear ^{a 2 p subj} to you ^{dat pl} with-a-view-to-do-you (upon) hurt.

You did not learn ^{a 2} this ^{fem} science in-order-to-exercise-it-as (upon) a profession, but with-a-view-to (upon) instruction, as becomes the private-citizen and the liberal man.

To lead any-one to execution.

Would it not be (opt. with ἀν) great (much) ignorance and infatuation to use to-the-purpose-of (upon) mischief the ^{dat} things which were made ^{pf pass part} for-the-purpose-of (upon) utility ?

Ambition has entered ^{a 2} into (εἰσ) many houses and fortunate cities and has departed ^{a 2} to the destruction of those-who-entertained (of the ^{pl} using) her : After whom you are mad (*Attic. Make "and has departed" one word*).

I-for-my-part particularly admire ^{pf} Homer for epic-poetry, the son-of-Melanippus for dithyrambic-poetry, Sophocles for tragedy, Polyclitus for statuary, Zeuxis for painting.

To pride-oneself upon any thing.

They seize-on Peripolium which was by the river.

To end-life ^{a 1} having (with) children.

Having (With) a daughter bereft-of-her-mother, a daughter whose (whom ^{dat}) name was Phronime ; having (with) her, he married ^{a 1} another wife (woman).

To drink with one's (the) food (meat).

To sing over one's (the) cup (drinking-cup).

He promised ^{a 2} to give ^{fut} him his (of himself) sister, and money (riches) with her.

To sit (*rest*) and-weep (*with tears*).

Do not (*μη*) pass ^{pl} into (*ες*) the recess of *the temple* (*houses*) without-having-sacrificed-sheep (*upon unsacrificed cattle*).

The friends, who-are (*the being*) not (*μη*) friends in calamities ^{art}, possess *the name*, but not *the reality of friendship*.

He stood-up ^{a 2} immediately after him.

Besides these *things*. (*That is, Moreover.*)

Holding ^{acc} a vessel on her (*the*) head.

Pear ripens on (*or after*) pear, apple on apple, grape on grape, and fig on fig.

Pericles, the *son* of Xanthippus, was chosen ^{a 1} to utter a *funeral oration* over these *men*.

A stone lion stood ^{pf} over Leonidas (*i. e. over his grave*).

The *persons* appointed-to-the-charge-of (*over*) the engines.

He sent ^{a 1} him as-a-commander-of (*over*) the army.

ACCUSATIVE. To mount on a horse.

The crocus-vested Aurora was diffused ^{impf} over all *the land* (*αῖα*).

Now I have arrived ^{a 2} here, sailing over *the wine-colored sea* to strange men.

And farewell; I proceed, as you see (*mark*), to *the deed* To go (*go-on*) to a hunt.

To go to a show. To go for water.

We are present for this very ^{neut} purpose that-we-may (*ως with part. fut. dual*) exhibit and teach.

With regard to (*The ^{neut} upon : in one word*) this girl ^{art}.

O daughter, you-must-not-tell this to (*or among*) the mob.

Crœsus ^{art}, having finished ^{a 1} these *things*, sent-off ^{impf} to (*ες*) Delphi two great goblets, gold ^{sing} and silver ^{sing}. The gold one lay ^{impf} on the right ^{pl neut} to one entering ^{a 2 dat} (*going-into*) into (*ες*) the temple. (*Put this sentence in the Ionic form.*)

For some time. For two days. For forty stadia.

The land is fruitful; and, when (*if-consequently*) it yields-fruit ^{sub}; most-fruitfully, it yields (*brings-out*) about a-hundred-fold ^{neut pl}.

Ἱπός.

Radical meaning, Towards.

GENITIVE. Towards the south.

The infantry and all the cavalry (*mare*) passed ^{impf} (*journeyed-through*) over (*κατὰ*) that-one (*the other*) of the bridges which lay (*the*) towards the Euxine-Sea ; and the beasts-of-burden and the servants *passed* over (*κατὰ*) the ^{acc} *bridge which lay* towards the *Ægean* ^{neut acc} *sea.*

Sleep comes (*has journeyed* ^{a 2}) most delightful towards morning.

Let these (*dual*) be (*imperative dual*) witnesses (*dual*) both before *the blessed Gods* and before mortal men.

I supplicate you before (*or by*) your ^{art} child and *the Gods*, do-not-betray us.

By *the Gods*, help ^{a 1} ^{pl} us.

To do nothing unjust either (*not-and*) before *the Gods* or (*not-and*) before men.

A turn-of-mind impious towards *the Gods* and base (*shameful*) towards men.

Giving (*Bringing-on*) his (*the*) vote against *his enemy* (*inimical man*).

Agreeably-to *his inclination*. (*Properly, in a direction towards it.*)

The attempt is agreeable-to-the-character-of (*towards*) the man.

It is not the-part-of (*towards*) this (*the*) city to recede the-least (*not-even by-the-side-of so-little* ^{acc neut}) from its (*the*) ancient (*of-old*) highmindedness ^{gen}.

He declared (*pointed-out-the-way* ^{impf}) that *it was* the-part-of (*towards*) a timid (*bad*) man to indulge such lamentations always.

Each man will make (*a. 1. Ἑολικόπ. with ἀν*) his (*the*) choice

of (*about*) his (*the*) mode-of-life ^{εἰν} according-to *his* turn-of-mind.

Being Athenians on-the-part-or-side-of (*the^{acc neut pl} towards*) *their* mother.

Free ^{acc} on-the-side-of *both* his father and mother.

A maternal grand-father. (*Say, A grand-father the towards mother.*)

Related-by (*The by*) blood.

He takes the admonitions in-the-light-of (*towards*).

To speak ^{a 2} (*remark*) on-the-part-of (*towards*) the accused ^{πιστος}.

Callias seems *to me* ^{dat} to be much on-the-side-of (*i. e. in favor of*) Protagoras.

He said that the eagle acc was inf propitious-to (towards) him.

Teaching *them* that it was ^{inf} to-the-advantage-of (*towards*) the senate that-there-should-be (*the neut acc to be*) many tribunes ^{acc} of the people.

He interpreted ^{impf} the oracle to-his-own-advantage (*towards himself*).

Which is rather in-favor-of those-who-have-acted-unjustly (*the pl having acted-unjustly pf*).

This is *to me* for good ^{neut}.

That will-be (*become : opt. a. 2. with ἀν*) bad (*towards bad^{neut}*) *for* the enemy ^{dat pl}.

I suspect that-I-shall-not-go-unthanked either (*not-and*) on-the-part-of you ^{pl}, or (*not-and*) on-the-part-of all Greece ^{αντ}.

Be suspicious-of nothing bad on-the-part-of (*or from*) a good man.

Learned men meet-with (*get*) unfriendly envy from the citizens.

That-which-was (*The neut*) doing (*making p****) on-the-part-of (*or by*) the Lacedemonians.

To be prevented *doing so* by a vile-fellow.

To be courted by all.

It was confessed ^{rf} even by an adversary.

Impelled by his crimes he beat-out^{a 1} both-his-eyes.

Ill-in-mind in-consequence-of his (the) misfortune, he imprecates most unholy curses on his children^{dat.}.

For what (*of-what-kind*) fault am I undone ?

DATIVE. Towards (*or near, just by*) the city.

He is whole-in-limb, free-from-disease, fortunate-in-his-children, *and* handsome : and if further in-addition-to* these *things* he shall end his (*the*) life well, this *man* is worthy to be called ^{pr} happy.

He is young, and besides his-youth (*the young^{neut}*) *he is* delicate.

Besides its-being-blameable *it is* also ignoble.

Plato^{art} independently-of *his* malignity^{art} was also ambitious-of-fame.

We were *engaged* in this disputation^{art.} (*Properly, We had our minds bent TOWARDS it.*)

I am wholly (*whole*) *taken up* with this^{neut} business.

They said (*affirmed^{a 2}*) that he^{acc} had long got-up^{mid} and was^{inf} busy with writing letters.

If they were able^{a 1 pass opt} in-any-way to persuade^{a 1} any^{pl} either of the cooks or of those (*the*) whose business it was to attend to the cups (*tumblers*).

To be *busy* with† himself (*i. e. with his own reflections*).

ACCUSATIVE. Look^{a 1} (*See*) towards them, look^{a 1}.

The does, just-as *if they were* winged, leaped^{impf} towards heaven^{art.}

The Persians pursued^{impf} the cavalry (*mare*) of the Scythians (*Ionic form*) towards the east.

He went-away (*travelled-away^{a 2}*) to Olympus.

To reply to the *things* asked.

What is this to the purpose ?

What *things* a boy learns (*a. 2. subj. with ἀντί*), these *things* he is wont to preserve^{a 1 m} to old-age.

* For in going TOWARDS an object, we go to ADD or join ourselves to it.

† See the examples on the Accusative.

You say that the Nymphs ^{acc} (*Nymphs the*) of Achelōus, and Pan the son of Mercury, are ^{inf} more skilful in-respect-to composing orations than Lysias ^{gen} the son of Cephalus.

To speak for (*properly, in regard to*) the best ^{neut}.

Having lied ^{a 1 m} with-a-view-to interest.

They differ with-respect-to the mode-of-government.

They differ about the notion of eloquence.

Complete in virtue.

The things relating to us. (*That is, Our affairs.*)

As-far-as-concerns the city.

It rests (*is*) with* ourselves both to (*the neut*) be spoken of well and to-be-spoken-of (*the neut to hear*) ill.

To distribute ^{a 1} to each ^{pl} in-regard-to (*or, according to*) their dignity.

According-to circumstances (*the happening neut pl*).

They did not judge-of ^{impf} happiness ^{art} by money.

To administer all things according-to what-was (*the neut*) proper.

To live conformably-to another (*i. e. another's desires or rules*).

Conformably-to the statement of the Babylonian, who asserted ^{a 1} that, as-soon-as-ever mules should bring-forth ^{a 2 sub}, the wall then should-be-taken (*to be-taken-captive fut*) : conformably-to this ^{art} saying, Babylon ^{art} seemed ^{impf} to Zopyrus ^{dat} to be capable-of-being-taken.

The depth was not in *the* proportion of the width.

I wish to speak ^{a 2} (*remark*) the truth (*the true pl neut*) and not according-to your ^{art} words (*i. e. not taking your words for a pattern*).

Lest (*In-order-that-not*) he should take ^{a 2 sub}; the thing as (*towards*) an insult.

To fly with the wind (*blowing*).

We think (*have obtained pf pass the dispositions*) according-to (*the*) circumstances.

* Properly, it concerns us, it belongs to us, it is our property, it is in our power.

An (*The*) incredible number (*concourse*) is said to have perished (*utterly perished* ^{a 2 m}), if-you-compare-it-with the size of the city.

The wisest ^{sing} of men will appear ^{mid} an ape as-compared-with (*towards*) God.

Vile ^{acc p¹} in-comparison-of you ^{p¹}.

Egypt presents (*holds-out-to* ^{mid}) more-memorable (*Ionic*) works than (*towards*) any (*every*) country (*territory*).

He dared ^{a 1} to praise ^{a 1} my-actions (*me*) as-compared-with your ^{art} actions.

The generals of the Athenians consulted ^{impf} in-the-mean-while with-a-view-to (*or conformably to, on occasion of*) the past calamity and to the present universal want-of-strength in (*εν*) the camp.

Conformably-to this vision ^{art} I have hastened ^{a 1} this marri-age ^{art}.

On-account-of these *things* reflect (*ruminante*.)

For what ^{neut} reason do you say it ?

On-account-of these *things* abuse Creon.

For-the-sake-of-doing a favour.

For the sake of food.

It has been determined by the Greeks ^{dat} to slay ^{a 1} your child ^{fem} near (*or towards*) the tomb of Achilles (*the Achillean tomb*).

To be reconciled to an (*the*) enemy.

To make ^{a 1 m} a treaty ^{p¹} with the generals of the Athenians.

To weep (*cry*) and moan myself ^{fem} (*self*) with myself (*αὐτήν*).

To compare any-one with another.

With accuracy. With contumely.

With unsparingness. With pleasure.

The rein of Jove constrained ^{impf} him to do these *things* against-his-will (*with violence*).

I have come ^{a 3} (*borne-myself*) bearing a note *to* you ^{dat} in-addition-to the *things* before written ^{pf}.

So-that there perished ^{* 2 inf} (*utterly-perished*) of them about seven-hundred. (*Properly, towards that number.*)

He placed ^{* 1} (*made-to-stand*) his spear against (*properly, towards*) a long pillar.

To make ^{* 1 m} ready (*prompt*) the *things* necessary against the enemy ^{¶ 1}.

This amulet ^{art} is-good (*makes*) against deadly poisons.

Against day-break (*day*).

Παρά.

Radical meaning; *Along side of, or By the side of.* [With the Genitive, *From beside*; * with the Dative, *Near*; with the Accusative, *Towards, or, In the near vicinity of.*]

GENITIVE. O Bacchus (*Bακχεὺς, ἐώς*), dwelling-in Thebes^{acc} the mother-city of the Bacchanals by-the-side-of the wet streams of Ismenus.

Having drawn-out ^{* 1 m} a knife from-beside *his* thigh.

To go (*proceed*) from-beside any-one.

The deserters (*having deserted* ^{* 1}) from-beside the king.

To report from the council.

Messengers (*The*) from you.

For there is no-one so (*thus*) supine who (*whoever*) would choose (*receive : a. l. m. opt. with ἀν*) to accept (*accept-from* ^{* 2}) this power (*the power this*) from his (*the*) ancestors.

I paid ^{* 1} with-my-own-money (*from me*).

From themselves. (*That is, Voluntarily.*)

DATIVE. To (*δει subjoined to the substantive*) the place-of-assembly^{acc} of the Phœacians which had been built (*fabricated*) along-side-of *their* ships.

The boys do not eat (*feed-on*) beside *their* mother, but beside the teacher.

[^{*} In the Poets παρά with the Genitive sometimes signifies also; “at, or, near.” *Malthiae.*]

O child, what are you babbling? You must not (*ou μὴ*) bawl-out ^{a 1 subj} these *things* among the rabble.

No-one of the Persians, either (*not-and*) of those-who-were-born afterwards or (*not-and*) of those-who-were-born (*the*) before, surpassed ^{a 2 m} the beneficent-conduct of Zopyrus except (*unless-it-be**) Cyrus ^{no^m alone, in-the-judgment-of-Darius (*by-the-side-of Darius judge*).}

He said ^{a 2} (*asserted*) that those, whom he had ordered ^{a 1}, must (*χρῆναι*) go (*go-on inf*) to Tissaphernes. (*Properly, along side of Tissaphernes.*)

ACCUSATIVE. He walked ^{a 2} pensive by-the-side-of the shore of the much-resounding sea.

One man shall-stand ^{fut mid} along-side-of another man armed-with-a-sword ^{no^m.}

When (*ἥμεσ*) the sun set ^{a 2} and darkness (*obscurity*) came, they-laid-themselves-down by the cables of the ship (*Ion.*).

They led Psammenitus to Cambyses. (*I. e. by his side.*)

The two went ^{dual impf} back towards the ships of the Greeks.

The affairs of the Greeks came (*became pf mid*) to this ^{neut} pass.

Syracuse ^{art} came to so-great ^{neut} a pitch of danger.

At the very moment of the commission of the acts of injustice. (*say, By-the-side-of very acc pl the acts-of-injustice.*)

At dinner ^{art}. On the journey.

Fearlessness ^{art} in-the-midst-of disasters ^{art}.

Through his (*the*) whole life.

Let us consider (*speculate-on : a. 1. m. subj.*) Miltiades ^{art}, examining him along-side-of Lycurgus ^{art. f}

* The origin of *οὐ μὴ* in this phrase will be clear from this sentence : "There was nothing but love in the letter." "Οὐ μὴ ἔρως will mean, which was not love.

† [*Παρά* with the accusative sometimes denotes comparison or contrast; when objects are placed side-by-side so as to allow of examination and comparison.]

Considering (*Marking*) the institutions of those as-compared-with (*by-the-side-of*) the *institutions* of the others.

He thought ^{impf} (*regarded*) no-one adequate to the task, in-comparison-with himself.

Achilles despised ^{a 1} danger ^{a 2} in-comparison-with doing (*the neut to endure* ^{a 1}) any *thing* disgraceful.

He becomes, if-compared-with (*himself* ^{nom} *by-the-side-of*) himself, more apt every (*xarà*) day ^{acc}.

We-must survey and examine each ^{neut pl} of the things-which-have-happened variously according-to the occasions *on which they happened*.

Men ^{art} live (*pass-life*) as (*just-as*) Gods, if-you-compare-them-with (*or beyond*) the other animals.

More frequent eclipses of the sun took-place ^{a 2} compared-with those ^{neut} recorded as *taking place* formerly (*from the formerly time*).

If I alone were-in-danger ^{impf} (*ran-a-risk*), I should have regarded (*made* : *a. l. m. with* *av*) the circumstance as (*by-the-side-of*) nothing.

Having regarded ^{a 2 in} (*placed*) his-own (*the of himself*) safety as (*by-the-side-of*) a slight ^{neut} matter.

To regard any *thing* as (*by-the-side-of*) less ^{neut} (*i. e. of less importance*) than-is-fitting.

We have become ^{if mid} superior-to-our-enemies by far (*much neut*). (*See the Note.**)

He retreated ^{a 1}, to so-great ^{neut} *an extent* worsted ^{a 1}.

Let-us-not-depart so-much (*by so-much neut*) from the divine (*godlike*) equality ^{gen}.

By so-little ^{neut} did Macrīnus to escape ^{a 2} (*fly-from*) his-pursuers (*the acc pursuing*). (*That is, So nearly did Macrinus escape his pursuers.* Here παρὰ τοσοῦτον expresses the opposite to what it

* I have chosen to make this and the following constructions to depend on the COMPARATIVE nature of παρά; though the third note in p. 73, may suggest a more correct account of them.

did above. But παρὰ, as marking comparison, expresses more or less, as the case may be.)

He would have been overtaken, had it not been that his pursuers turned from the straight path. (Say, *He was not seized-down-upon*^{* 1} *by so-much* ^{neut} *by as-much-as the* ^{nom pl} *pursuing turned-from*^{* 2 p} *the straight* ^{fem gen}.)

The Illyrian nations, which are (*being*) narrow, make ^{sing} the Germans bordering-on-with and neighbours *with the Italians* ^{dat} *only by so-slight* ^{neut} *an interval.*

You avoided ^{* 2} destruction *only* by a little ^{neut}.

A few votes more and he would have been degraded. (Say, *He was degraded*^{* 1} *within a few votes.** Παρὰ has here an opposite sense to what it has in the last sentence.† See the observation in the fourth sentence above.)

He was very near gaining his cause. (Say, *He gained*^{* 2} *the cause within a little* ^{neut}.)

The city was very near being taken. (Say, *The city came* ^{impf} *within little* ^{neut} *to be taken-captive.*)

Having brought-up^{p1} (a. 2. with Attic reduplication) the engines to the walls, and having come (*arrived*^{* 2}) within a little (*brief* ^{neut}) of-taking (*of the* ^{neut} *to capture*^{* 2}) the city. (See the Note.‡)

He was all but killed. (Say, *He came within nothing to be taken-aside*^{* 1}.)

They very nearly got the victory. (Say, *They came within little* ^{neut} *of victory.*)

* Viger translates the sentence: "Pauca defuere suffragia, quo minus ignominia notaretur."

† According to the last sentence, this should run: Παρ' ὁλίγος ψήφους οὐκ ἤτιμώθη. By a few votes he was NOT degraded. That is, It was only by the absence of a few votes more that he was not degraded.

‡ In this sentence the following constructions are proposed: 1. 'Ελθόντες βραχὺ παρὰ (from) τοῦ ἀλεῖν. 2. 'Ελθόντες παρὰ (up to) βραχὺ (a short distance from) τοῦ ἀλεῖν. These constructions may be applied to the preceding sentences.

Having suffered ^{πέμπτη} ^{μεστή} ^{πλη} some-things (*the neut indeed*), and (but) having-gone-near-suffering (*Say, within nearly having arrived* ^{* 2} *to suffer* ²) others (*the*).

He was very far from taking the city. (*Say, He came within much neut to capture* ² ^{μετόπις} *the city acc.*)

He has fallen very far short of the successes of the past year. (*Say, He came within much neut of the successes in-the-past-year.*)

Far-short (*Within much neut*) of the value.

Far-below (*Within much neut*) expectation ^{αρτί} (gen.).

Below his strength (*ability*).

Above (or beyond) his strength. (*See above. Παρὰ, as a comparative particle, admits of either sense "above" or "below."**)

It shall appear ^{μετά} to you ^{δατός} a wonder and beyond expectation ^{πλη}.

If there is any other idea of learning besides (or beyond) these ^{φέμι}.

They were all slain ^{* 1 πλη} (*taken-off*) except a few.

Beyond (or contrarily to) decorum.

Contrarily-to nature. Out-of tune.

Nor did this man so-much increase-in-power ^{μετέπειτα} by his own (*the of himself*) strength (*robustness*) as (*as-much-as neut*) by our ^{αρτί} negligence.

For why? All despond on-account-of him.

Old-men and youths going-together alternately (*by-the-side-of one* ^{μαστίχα}).

Inflicting ^{σίνεις} one-on-the-other ^{δατός} stroke for stroke.

Every-other-day. (*Day acc beside day.*)

Every (*Beside*) third day.

* [*'Επι*, *Πρός* and *Παρὰ*, when they take the *accusative* after them, have significations nearly similar. *'Επι* denotes the motion of a body so as to *touch upon* another; *πρός*, of one body moving *forward to* or *towards* another; and *παρὰ*, of one proceeding *beside* another. These different ends, signified by the prepositions in their primary application, are variously modified by the peculiar nature of the action. *Dunbar.*]

Every (*Beside*) third ^{fem} (*day*.)

Every (*Beside*) three days.

Every-other (*Beside one ^{fem}*) *day*.

Every-other (*Beside*) day.

Every-other (*Beside*) month.

Radical meaning, Under.

GENITIVE. He dwells under *the earth* (*land*).

Bucephalus ^{art} died ^{a 1} (*ended*) under *his* wounds.

To die ^{a 2} (*die-off*) by (*i. e. under the hands of*) the enemy ^{p 1}.

To be banished ^{a 2} by the judges.

Were you not yourself (*self*) made-to-bend ^{a 1} by oppressive Cupid? (*Express the negative interrogation by ἀπ' οὐκ.*)

To be *held* in (*sv*) esteem by any-one.

To report (*tell*) any *thing* by messengers.

To forbid ^{a 2} *you* by-means-of heralds your ^{art} paternal hearth.

Through (*properly, under the influence of*) inexperience the young-men (*youth*) meddled-with ^{impf sing} the war ^{gen}.

It was done ^{impf} through rashness.

He made ^{impf mid} the pursuit in haste.

He wore-away-there ^{a 1} not a little time on-account-of *the winds* and on-account-of *his* inability-to-sail.

It was not possible to retreat (*retreat-from*) for the cavalry.

Intending to tell you *that*, I forgot ^{a 2 m} *it* in-consequence-of-thinking-of (*under*) some *thing* else.

To dance to (*i. e. under the influence of the sound of*) the harp ^{p 1}.

To revel to-the-sound-of (*under*) the flute.

The tower arose ^{a 2} under the lyre of-Amphion (*Amphionian*).

They dug ^{impf} under-the-strokes-of (*under*) whips.

My nuptials did not bring-forth ^{a 2} *you* (*your pate*), *my child*,

under-the-light-of (*under*) lamps nor (*neither*) *under the sound of dances*.

Will you not-then permit me to sacrifice ^{a 1} under an auspicious sound?

Go (*Arrive* ^{a 2}) to Athens ^{acc}, under fair auspices.

I was nourished ^{a 1} under fair expectations.

To lead-out any-one with pomp.

It was allowed ^{a 2} them ^{dat} by Gallus ^{art} to send-off ^{a 1} (*send-away*) of (*by*) themselves an embassy to ($\pi\alpha\rho\alpha$) the Romans ^{acc}.

Whom ^{v 1} Jupiter sent (*cast* ^{a 1}) to-the-light from-under the earth (*land*).

Having dragged ^{a 1} this child (*young-one*) from-under *your wings*, I will kill him.

DATIVE. A stool was under *his* feet.

They founded ^{a 1} a city at-the-foot-of (*under*) Ida ^{art}.

Close-to the city.

He beheld ^{a 2} *his* companions subdued ^{a 2} under the hands of Patroclus.

He died ^{a 2} under the hand of *his* brother.

It is not destined (destiny) that the city of the Trojans should be overthrown ^{pf inf} *by your neut spear (poët.)*

As all the land is heavily-pressed (*heavily-laden* ^{pf mid}) by a hurricane on an autumnal day ^{dat}, when Jupiter pours a most vehement shower. . . .

In the first neut dat year after (μετὰ) the capture acc made (become ^{a 2 m}) *by the Gauls.*

Being instructed ^{pf} under a good instructor.

Being educated ^{pf} under the very wise Chiron. (*Express "very" by the superlative.*)

He was disappointed ^{a 2} in his schemes by his-own ^{art} (*domestic*) errors and not by your ^{art} manœuvres.

They died ^{a 2} by the heat.

Lucan ^{art} was prohibited ^{a 1} from-writing-verses (*to write-verses*), because (*since-indeed*) he was very-much praised ^{impf} for his (*the*) poetry.

He taunted ^{a 1} him for his low and ambiguous pleasures.

He said ^{a 2} these things under the-direction (direction the) of Callicrates (*i. e. suborned by him*).

Being under-the-influence-of (*under*) those-in-power he spoke ^{a 1} deceitful (*double*) things, speciously involving *in deceit* bad words.

He could not bear ^{impf} after (*μετὰ*) such (*so-great*) victories^{acc} to be in-the-power-of (*under*) young men.

The instruments which-belong-to (*the under*) music^{art} and which-belong-to the other arts.

To dance to *the lute*.

Æneas, whom (*the*) the divine Venus begat ^{a 2} from* Anchises. . . .

ACCUSATIVE. Dwelling under ground.

Fearlessly reproaching those (*the*) under *his hands* (*i. e. under his power*).

To reduce (*make mid*) under himself.

To look-at (*mark*) any *thing* by the rays of *the sun*.

They came to (*i. e. under the foot of*) Ilium.

To lead any-one to *the judgment-seat*.

About† the same time^{p1}.

Having led-out (*led : a. 2. Attic*) all-the-infantry at-the-ap-preach-of (*under*) night.

In‡ some ^{neut} degree impious^{acc}.

In-consequence-of (*Through*) the perpetual blows^{acc} they received they retreated (*gave-way impf under foot*).

Besides the Prepositions above explained, there are others which are usually called Adverbial Prepositions, as being used as well for Adverbs as for Prepositions. Nearly all of these are found

* Properly, under.

† That is, close to. As in the preceding sentence: They came to Ilium.

‡ Compare the Latin Sub in Subalbus, Subtristis, &c.

with the Genitive case. Thus : ἀγχι, near ; ἀλις, enough ; αμφις (i. e. απὸ), apart from ; ἀνευ, ἀνευθε, without ; ἀντα, before ; απάνευθε (i. e. ἀνευθεν απὸ), apart from ; απόνοσφιν (i. e. νόσφιν απὸ), apart from ; ἀτερ, ἀτερθε, without ; ἀχρι, ἀχρις, as far as ; δίκην (i. e. κατὰ), in the likeness of ; δίχα (i. e. απὸ), separately from, or without ; εγγὺς, near ; ἔκας (i. e. απὸ), far from ; ἔκατι, on account of ; εκποδῶν (i. e. εξ ὁδοῦ ποδῶν), out of the way of ; εκτὸς, ἔκτοθεν, ἔκτοσθεν, beyond or out of ; ἐμπροσθεν, before ; ἐνεκα, εἰνεκα, ἐνεκεν, for the sake of, with regard to ; ενταῦθα, there ; εντὸς, ἐντοσθε, within ; ενώπιον (i. e. εν ωπὶ), in the sight of ; ἔξω, without ; επίπροσθε, before ; ἐσω, εἰσω, within, or in ; ἵνα, where ; κάτω, below ; κρύφα and λάθρα, without the knowledge of ; μέσφα, until ; μεταξὺ, during, in the midst of ; μέχρι, μέχρις, (i. e. πρὸς), as far as ; νόσφι, νόσφιν (i. e. απὸ), separately from ; οπίσω, οπισθε, behind ; ὅπη, ὅποι, ὅπου, where ; οὗ, where ; πέλας, near ; πέρα, πέραν, contrarily to ; πλὴν, except ; τῇ, ποῖ, ποῦ, where ; πρόσω, πόρσω, πόρρω, forward towards, far from ; πρόσθε, before ; σχεδὸν, near ; τῆλε, τηλοῦ, τηλόθεν, (i. e. απὸ), far from ; χάριν (i. e. κατὰ χάριν), for the sake of ; χωρις (i. e. απὸ), apart from, without. But

1. "Αμα, together with, is put with the dative, which is governed by σύν :

Forty ships followed ^{impf} together-with him.

Σὺν is sometimes expressed :

Together with them.

2. Αμφις, 'around,' 'about,' seems to be construed like αμφι :

GENITIVE. Let each-man, having looked (beheld ²) well about his chariot, attend-to (care-about : imperative) the war ^{εν}.

ACCUSATIVE. They shed ^{impf} (poured) many warm tears around you.

3. Εκποδῶν is frequently followed by a dative ; but the dative does not seem to depend on it. See the beginning of the Rules on the Dative.

4. Εμποδῶν, 'in the way of,' for εν (οδῷ) ποδῶν, is put with a dative :

You come unexpected, and in-the-way-of (*i. e. an impediment to*) my marriage ^{P1}.

5. Μὰ is put with an accusative, which depends on πρός :

By-no-means (*Not*),—I swear by the mistress, whom I revere most (*adv.*) of all, and whom I have chosen ^{*2 m} as my fellow-worker, Hecaté, who-dwells (*abiding*) in the recesses of my hearth,—shall any-one of them pain my ^{art} heart with-impunity. (*Make "my" and the article one word.*)

6. Νῆ* is put with an accusative :

Yes (*And*) by Jove.

7. Πλὴν is occasionally put with other cases according to the sentence :

There is not another besides me ^{nom.}.

There is no other medicine (*or remedy*) besides discourse ^{nom.} (*word*).

It is not lawful (*lawfulness*) for any but you ^{dat} to speak.

8. Ὡς is put with an accusative :†

He sends to Astyochus ^{art}, a naval-commander of the Lacedemonians.

To fly (*as a bird*) to Jove ^{art} up-to (*into*) heaven ^{art}.

The preposition is sometimes supplied :

Alexander led ^{*2} (*led-upon*) the archers as towards (*upon*) the river ^{acc.}.

* Μὰ ought always to follow a negative ; νῆ an affirmative." Dunbar
[Μὰ, when it does not follow ναι, is always negative.]

† [Ὡς is put before the accusative of persons only.]

PART FOURTH.

EXAMPLES ON THE MOST NECESSARY RULES OF SYNTAX.*

RULE 1. *A neuter plural is generally† joined with a verb singular.‡*

Mountains trembled ^{impf.}.

Blasts (*Blowings*) of all the winds bound.

Farewell my determinations.

2. *Substantives are sometimes put in the plural, when said of a person or thing, although the person or thing is in the singular.*

Hippolytus, the pupil of the holy Pittheus.

* Many of these Rules are unavoidably anticipated in former passages of this work, but the necessary directions have been given in them.

† "This idiom is more observed by the Attics than by the older writers in the Ionic and Doric dialects. The latter often join the neuter plural with a plural verb. The Attics also sometimes join the verb in the plural with the neuter plural; especially 1. when the neuter plural signifies living persons, 2. when the abstract is put for the concrete, and animate creatures, not things, are to be understood. But there are also, besides these cases, numerous exceptions to the rule in Attic." *Mattlieæ.*

‡ "As a noun of multitude singular may be followed by a verb plural, a neuter plural is often taken in a collective sense, and followed by a verb singular. Thus, when Homer says *Δοῦλα στονῆς*, he means the collection of planks and timbers, of which the ships were constructed." *Valpy, Gr. Gr.*

It behoves him to demand Helen *to be offered* as a victim *to his tomb*.

O venerable, O generous consort, farewell.

3. A dual nominative is frequently joined with a verb plural.

Both say.

Let us both return ^{*1 opt} from the glowing fire.

These (*The dual*) came ^{*2} near (*from-near*), driving ^{dual} quick horses.

4. The verb is sometimes put in the dual with a plural nominative, when no more than two persons or things are meant :

There were (*ήστην*) to him ^{dat} two sons (*male-children*).

As when two rivers join-together their rapid water.

5. A substantive is sometimes used as an adjective.

He taught ^{*1} the Greek (*Greece*) tongue.

To offend against (*towards*) (kingly) kings men.*

Bring (*Transport*) me ^{dat} as-quickly-as-possible my military (*heavy-armed-men*) dress.

We are come into the Scythian road.

6. An adjective is often put in the neuter gender ; χρῆμα, κτῆμα, or some such word being understood.

Truth ^{art} is a right thing.

Peace ^{art} (*acc.*) which-is (*the*) confessed by all ^{gen} to be the best thing.

The mob are dreadful, when (*with ἀν postfixed*) they have ^{subj} mischievous supporters.

Potencies ^{art} and wealth ^{art} are (*is*) desirable ^{p^l} on-account-of (*through*) the honor ^{act} attending them ; those-who-have (*the p^l*

* That is, men (being) Kings.

having) them ^{neut.}, wish (are-inclined) to be honored (respected) through them ^{gen.}; in-fact to him ^{dat.}, to whom honor ^{art.} is insignificant, so are also the other things. (Make "the other" one word.)

7. *The genitive of personal pronouns is often used instead of the possessive pronouns.**

Honor (*Respect*) your father and your mother (*the father of you and the mother of you*).

Our navy (*The navy of us*) was-at-its-height (*bloomed ^{impf.}*) both *in* the dryness ^{dat.} of the ships and the healthiness of the crews.

How will you say (*converse*) *to* your-brother (*the brother ^{dat.} of you*): Suffer-me-to-cast-out the mote from your-eye (*the eye of you*); and behold! the beam *is* in your-eye (*the eye of you*)? Hypocrite, first cast-out ^{* 2} the beam from your-eye (*the eye of you*), and then you shall see-clearly to cast-out ^{* 2} the mote from your-brother's eye (*the eye of the brother of you*).

8. *The Latins say, "Fraudare TURPE est." The Greeks often put this adjective in the plural.*

It is impossible even *for* a God ^{dat.} to avoid (*fly-from*: Ionic a. 2.) the destined lot.

It is grievous to me ^{dat.} to judge the evils of-others (foreign: as Lat. 'aliena').

It is decreed that she ^{acc.} should die (die-off ^{ 2} ^{inf.}).*

9. *The Latins say "in media arma" for "into the midst of the arms." So Ovid uses "imæ caudæ" for "the end of the tail." The idiom is the same in Greek:*

In the middle of the river. (*Say, Into middle the river.*)

The top of the tail. (*Say, The highest tail ^{acc.}.*)

* [The possessive pronouns are equivalent in signification to the genitive of the personal pronouns; as, ὁ πάτερ ἡμέρετος is the same as πάτερ ἡμῶν. *Matthiæ.*]

10. *Adjectives, denoting the qualities of men, are often changed into substantives.*

Lead (*Ye shall lead*) hither the-mighty-Priam (*might of Priam*).

In the middle was a horrible-dragon (*horror of a dragon*).

The-strong-Alcinous (*Strength of Alcinous*) rushed ^{impf} from his bed.

The-vigorous-Telemachus (*Vigor of Telemachus*) smiled ^{a 1}.

The sons (*male-children*) and grandsons of the-mighty-Hercules (*Herculean might*).

Let-it-be, O friendly-man (*friendship*).

The much-famed Lais. (*Lais the ^{fem} great ^{neut} fame*.)

O-hated-woman (*O hate*), O woman in-the-greatest-degree most-hateful both *to the Gods* ^{dat} and *to me* and *to all the race of men*, who (*whoever*) hast dared ^{a 2} (*tolerated*) to thrust ^{a 2} *your sword* *into your children* ^{dat}.

11. *Adjectives and demonstrative pronouns are often referred, in respect of gender, to words which are implied in a preceding one from the sense or the composition :*

Thebes ^{pl}, which is enclosed-with-a-hundred-gates, and two-hundred (*Ionic*) men enter-into (*Ionic*) it through (*avà*) each ^{fem acc} gate.

But after Troy and the soul of Hector had-perished (*is undone*,) and my father's (*paternal*) hearth was demolished ^{a 2} (*dug up*), and he himself had-fallen (*falls*) near the altar ^{dat} which-had-been-raised-to-the-Gods, being slain ^{a 2} by (*from*) the blood-stained son of Achilles, my father's (*paternal*) guest kills me the sorrow-enduring man, for-the-sake of my gold.

He arrives at the city ^{acc} of-Eurytus (*the Eurytean ^{acc}*): for him alone of mortals he affirmed ^{impf} (*protested*) to be the author of this unhappy-event.

This takes place in the relative ὅς, ἣ, ὅ:

The son-of-Saturn caused ^{a 1} (placed) her to be the nourisher-

of-the-youths, who beheld ^{a 2 m} after her ^{acc} *with their eyes dat* the light of the widely-surveying Aurora.

O mother, I am going-away below ; unespoused, *and* without-having-solemnized-the-marriage-rites, which ^{gen pl} it behoved ^{impf} me to enjoy (*to-light-upon* ^{a 2}).

(*Put this sentence in the Doric.*) The ivied eminences of the Nysian mountains and the verdant grape-bearing beach accompany-in-procession ^{sing} you, who-superintend (*supervising*) the Theban streets, (*i. e. the streets of Thebes,*) which city you respect *the most (supreme)* of (*from*) all.

Your ^{art} (*plural*) house (*i. e. the house of you*) at-least is much ^{neat} bigger than mine (*the mine gen*), who ^{pl} have (*use : second pers. plur.*) earth and heaven *for your house dat*.

12. *The Latins say "Fortuna mea ipsius" for "mei," and "Nostra res duorum" for "nostrum." The Greeks use the same construction :*

(*Put this sentence in the Doric.*) Ah-me (*double "me"*), sitting-upon the white (*hoary*) shore ^{gen} of the sea, he laughs at me ^{gen}, brandishing *in his hand dat* my bow, the support of me (*my*) miserable ^{gen}, which no-one at-any-time *ever carried* ^{a 1} (*sustained*) before.

O Troy, the quick Mars of Greece has ravished ^{a 2} you and Hector the husband of me (*my*) miserable ^{gen fem}.

RELATIVE.

1. *The relative is often attracted into the case of its antecedent.*

In the festivals which we celebrated ^{impf}.

Alas (*Ah-me*) the gammon ^{gen} which I have devoured ^{impf}.

You exclude us *from* the laws ^{gen} which the city has made ^{a 1} (*placed*).

2. *The relative in this construction sometimes precedes the substantive :*

With the power (ability) which you have.

The Athenians raised ^{a 1} (*made-to-stand*) a trophy on account of the rout ^{gen} which the Tyrrhenians made ^{a 1 m} of the infantry ^{pl}.

The following construction is in some measure founded on the principle of Attraction :*

About (According-to) this time ^{acc} (*art.*) that (Say *ōv*, i.e. about which time) the ships were sailing

3. The relative often agrees in construction with the following noun :

The promontory ^{acc} (*Ionic*) which ^{pl fem} is called ^{pl} (*Ionic*) The Keys (*Ionic*) of Cyprus ^{art.}.

A Persian sword which ^{masc} they call ' acinaces'.

NOMINATIVE WANTING.

1. When a verb indicates the employment of a definite person, the person is not expressed particularly.

This (*That is, this kind of*) sacrifice of swine ^{art} is made to the Moon: when (*if-consequently*) the sacrificer sacrifices ^{a 1 subj}, he encloses ^{a 1} the-top-of-the-tail (*the highest tail*) and the spleen in the fat ^{dat} which-is (*the becoming*) about the vitals ^{acc}. . . .

The catchings of crocodiles are many and of-various-kinds. When (*If-consequently*) the catcher has put-for-a-bait ^{a 1 subj} the back of a hog about a hook ^{acc}, he casts (*μετίσι*)† it into the-middle-of-the-river (*middle the river*)

The herald (*i. e. ὁ χήρως*) ordered ^{a 1} (*heralded*) the Greeks ^{dat} to get-ready ^{a 1 m}.

The clerk shall read ^{fut mid} the law to you ^{dat pl}.

* [The Relative is often put by Attic and Ionic "writers in the same case as the antecedent; and that by what is called Attraction." Sandford.]

† By syncope for *μετίσι* from *μετίέω*, says Schweighäuser. It is rather from *μετίω*. Schaefer reads *μετίει*. Hence is Latin *Mitto*.

2. *The indefinite τις is sometimes omitted.*

It is the most honorable of labors to assist a man out-of-what one has ^{opt.}

If now all the best of us were gathered-together ^{opt pr} *beside the ships* ^{dat} *for (to) an ambush, not-even there would any one blame (opt. with ς) your (Doric) courage.*

3. *The second person is often used in an indefinite sense.*

It is a primitive saying (word) of men, that you-cannot-learn-exactly the life (duration) of mortals, before a-person (any-one) dies (a. 2. opt. with ἀν).

Even-if you are not (<μη) ill ^{subj}, *but only think (opine) yourself to be-ill, there is (becomes) to mortals* ^{dat} *labor and perplexity.*

4. *The nominative is often wanting in one part of a sentence, being construed with the verb in the preceding part.*

Menelaus came to him ^{dat} *spontaneously (spontaneous); for he knew (had ascertained: Ionic) that his brother (knew brother that he; omitting "he") was much-pressed* ^{impf}.

Whosoever of you knows-well ^{pf mid} *by (from) what man Laius (knows Laius by what man) has perished (perished-utterly* ^{a 2 m} *), I order him to point-out all the things relating to it to me* ^{dat}.

I beg of the Sun ^{acc} *this* ^{neut}, *to publish* ^{a 1} *to me where the son of Alcmēne (to publish me* ^{dat} *the of Alcmene where son) abides.*

Tell ^{a 1} *ye me where the master is. (Tell me* ^{dat} *the lord where he is.)*

They say that we (They say us ^{acc} *that) live a life free-from-danger at-home.*

There came immediately the information that the cities (the information of the cities that) are revolting (stand-off).

SUBJECTS COMBINED.

1. Many verbs used impersonally in English, followed by a proposition dependent on them, in Greek usually take the chief word of the following proposition as a subject.

It is even-at-this-time clear that the building was-done (*became*^{a 2 m}) with (*according-to*) speed ^{acc}. (*The building is clear that it was done.*)

It was manifest to all ^{dat} that the Thebans would be compelled to fly (*fly-down*) to (*upon*) us ^{acc}. (*The Thebans were manifest going-to-be-compelled* ^{fut I part.})

It will be proved ^{fut pass} (*demonstrated*) what-kind-of men these are. (*These will be proved what-kind-of men they are.*)

When (*As*) it became notorious that he had committed this ^{a 2 m} crime. (*When he became*^{a 2 m} *notorious having-committed* ^{pf pass}.)

It is just in-my-judgment, that this man should bear ^{mid} this name) ^{art} (*viz. that of a happy man*). (*This man in-my-judgment is just to bear this name.*)

You will see (*discover*) them becoming ^{pf mid} women instead of men, so that you will have no fear at all lest they should revolt. (*So that they will be not-in-any-way terrible to you* ^{dat} *lest they-should-revolt.*)

From what young men can it not be expected that they should be temperate? (*Which of the young are not probable to become*^{a 2 m} *temperate?*)

The last sentence is more after the English idiom. So the next:

We are worthy to derive ^{a 1} some good *from* the thing ^{gen} which-has-been-done.

2. The verb, which should be referred to a subject, is changed into a passive impersonal, and the subject put in the dative.*

* [Otherwise the 3d Pers. Pass. is put without a subject as in Latin, *itur.*]

The enemy (*enemies*) have prospered ^{perf} sufficiently.

Sometimes the subject is omitted :

Themistocles ^{arrt} persuaded ^{a 1} them to build the rest ^{neut pl} of the Piræus (*contracted form*): they had begun (*it had been begun*; omitting "by them") it ^{gen} before during his (*the of him*) archonship ^{gen}.

AGREEMENT OF PERSONS.

1. When several persons are put together, the verb agrees with the first rather than with the second or third; and with the second rather than with the third, as in Latin.

You and I (*Say, I and you*) have both said ^{a 2} (*remarked*) and done ^{a 1} many things for-the-sake-of-pleasing the city ^{dat}.

He-who-speaks (*The speaking*; meaning "myself") and you the judges have a human (*manlike*) nature.

You, happy ^{arrt} woman and your ^{arrt} happy husband have come (*impf. dual*) to (*upon*) us ^{acc} who-are-unfortunate.

I and whoever is a wise man reckon thus. (*Here the verb is in the singular. Make "and whoever" one word.*)

But there are exceptions to this rule :

I think (*suspect*) that *I* have ^{inf} to say ^{a 2} (*remark*) things against ($\pi\delta\circ\sigma$) which ^{acc} neither (*not-and*) you nor-any-one else can (*3d pers. sing. opt. with α*) return-an-answer ^{a 2}.

$\tilde{\eta}\nu$ is sometimes used (especially in the Doric dialect) for $\tilde{\eta}\sigma\alpha\tau$, for which it was probably an old Greek form.

She had three heads. (*Of the ℓ^em were three heads.*)

They were stout-hearted.

2. When several subjects are united by a conjunctive participle, the verb is frequently placed with the first, and put in the singular.

Whom first, and whom last (*latest*) did Hector slay ^{a 1} (*slay-utterly*; without augment) and brazen Mars?

To you Jove and Apollo gave ^{a 1} victory.

There commanded ^{impf} the ships ^{gen} Aristeus and Callicrates and Timanor.

Timarchus ^{art} and Philemon arose ^{impf mid} from the drinking-bout with-a-view-to-kill ^{pf} Nicias.

There followed ^{*2} vehicles and pages and the whole equipment.

3. The singular also is put, when the more remote subject is in the singular, or is a neuter plural.

The knees and legs and feet of each beneath and their hands and eyes were defiled ^{impf} with-sweat.

The back and broad shoulders ^{dual} of Eumēlus were warmed ^{impf} with the breathing ^{dat} of the horses.

THE VERB "TO BE".

1. The verb εἰμί or an equivalent verb, when used to define one thing by another, often agrees in number with that which defines.

The space-between-the-armies was (were) not less ^{pl} than eight stadia.

Thebes ^{art pl} was anciently called ^{impf} Egypt.

Idomene ^{art} is (Say, "are" in the dual) two high hills ^{dual}.

What (*What-kind-of*) a thing are (is) wise ^{art} companionships.

2. The verb εἰμί is often understood; especially with ἔτοιμος, "ready."

How (As) ready I am to give ^{*2}.

The things which you wish (are-inclined: in the Attic form), are ready.

So with οὐδεῖς, where δε or δέτις follows with a negation:

There is nothing which (whichever) he did not promise ^{*3}.

There is no-one who (δέτις) will not laugh ^{fut mid} at you.

Sometimes οὐδεῖς δέτις οὐ is considered as one word, in the sense of "every-one," and οὐδεῖς is put in the case of δέτις:

Apollodōrus bewailed ^{*1} (bewailed-thoroughly) every-one ^{**} of-those-who-were-present (of the ^{pl} being present).

3. *The Latins say, 'Est ei nomen Tullii' or "Tullio." The Greeks put the name in the nominative.*

To these (the) two mouths ^{dat} (i. e. of the Nile) are (lies, in Ionic form) these names, to-the-one (the ^{dat} indeed) of them (Ionic) the Saitian Mouth, to-the-other (but the ^{dat}) the Mendesian Mouth.

The expression is varied by ὄνομα or επωνυμίαν ἔχει with a nominative :

What appellation have (has) Hippias and Periander? Me-thinks forsooth, Tyrants ^{nom.}

4. *In the following passages where the Latins usually put the dative of the thing, the Greeks put it in the nominative.*

I shall be henceforth a disgrace and reproach *to* you ^{dat}.

The name of (the of) the Medes was a fear *to* the Greeks ^{dat}.

These things shall be grievously a disgrace (scorn).

You-were a boast *to* me ^{dat} night ^{acc} ^{p1} and day in (down-in) the city ^{acc} (town).

You are come *as* the solace of my fatigues.

5. *An adjective after εἰμί, &c., is often changed to an adverb.*

The opinions of the generals ^{dat} of the Athenians were ^{mfp} (became) divided (in-two).

Her-blood (*The blood of her*) is sufficient (*enough*).

There is an oracle which announces that we ^{acc} shall become ³ ^{inf mid} superior-to (*from-above*: Ionic) our (the) enemies ^{gen.}.

CONSTRUCTION OF CASES

MOMINATIVE AND VOCATIVE.

1. *The nominative or rather the vocative is used in exclamations.*

O wretchedly-unhappy ^{fem} me!

O me who-have-toiled ^{1 part} through many evils ^{acc} in word ^{dat} and with my hands ^{dat} and back ^{p1}.

The nominative however is often used for the vocative in addresses :

O Jupiter ^{voc} and **O** Sun ^{nom} who lookest-upon all *things*.

You (*This*) Apollodōrus the Phalerian, will you not wait-about here?

2. When a speaker turns suddenly from a narration, &c., to an address, or passes in an address from one person to another, the vocative is put first, then the pronoun followed by δέ.

.... Menelaus, to you I say these *things*.

.... O Phœbus, to thee may these *things* be ^{opt} agreeable.

You say altogether well. Socrates, to you ^{acc} now (*already*) must-be (*opt. with ἀν*) my (*the*) speech directed. (*Here δέ is placed fifth word. Say, "O Socrates".*)

Instead of σὺ δέ, Homer has αὐτὸς σύ:

Hector, you are to me a father and a venerable mother.

GENITIVE. [Vid. Gram.]

1. The genitive often expresses an action done to or feeling exerted towards the object intended by it.

Affronts offered-to-a-brother (*of a brother*).

Fear of (*i. e. felt towards*) a captive woman.

Enmity towards the Corinthians.

Hatred to the Lacedemonians.

Good-will towards the Athenians.

Friendship towards Demosthenes.

Regret for your son. Offerings to the shades.

Prayers to Minerva.

The march against the Platæans.

In the landing on the coast.

These genitives are governed by prepositions, expressing 'towards,' 'in the face of,' 'on account of,' 'against,' &c. We shall recur to most of them.

2. Sometimes one substantive governs two different genitives in different relations.

The leading ^{acc} of the Ionians in the war against (*towards*) Darius ^{acc}. (Say, *Of the Ionians the leading of the war, &c.*)

On-account-of (*Through*) their delay ^{acc} with respect to the dreadful evils which were coming on (*to*) us. (*Say, On-account-of the delay of them of the dreadful, &c.*)

Some (*Some-there-are-who*) deplore the insults (*abuses*) which the relations offer to old-age ^{art}. (*Say, the insults of the relations of old-age.*)

3. **Genitives**, governed perhaps by $\pi\epsilon\rho\dot{\imath}$ (*in regard to*) understood, follow $\omega\varsigma$, $\ddot{\omega}\pi\omega\varsigma$, $\pi\tilde{\omega}\varsigma$, $\ddot{\omega}\tau\omega\varsigma$ $\acute{\epsilon}\chi\omega$, which are used in the sense of being qualified or endowed in any manner. $\acute{\epsilon}\chi\omega$ is here $\acute{\epsilon}\chi\omega$ ($\epsilon\mu\alpha\nu\tau\circ\upsilon$), *habeo (me)*. In some of these cases $\acute{\epsilon}\chi\omega$ may mean, *I have (the power), I am able.**

How is (*has*) the place in *regard to* timber-for-ship-building ^{gen}?

The Athenians ran-forth-to-help ^{impf} *as-fast-as-they-could-run (as of feet they had).*

Here the verb $\acute{\epsilon}\chi\omega$ *is omitted: Rush-ye, as-fast-as-you-can-run (in-what-way of feet).*

As quickly as each could. (*Say, As each of quickness had.*)

So angry am I. (*Say, So of anger I have.*)

I do not know (have ascertained ^{pf mid} *) how-learned-and-just-he-is (of erudition in-what-way he has and of justice.)*

To be of such a turn of mind. (*Say, Thus of turn-of-mind to have.*)

For $\omega\varsigma$, &c., *we find sometimes* $\kappa\alpha\lambda\tilde{\omega}\varsigma$, $\mu\epsilon\tau\rho\iota\omega\varsigma$, $\epsilon\tilde{\nu}$, &c.

To be pretty drunk. (*Say, Prettily to have of drunkenness.*)

To have a sufficiency of the means of living. (*Say, Moderately to have of means-of-living.*)

To be sound in mind. (*Say, Well to have of understanding* ^{pl} *.)*

To be advantageously-situated ^{art} *in regard to the passage to (on) Thrace* ^{gen}.

And other verbs are used besides $\acute{\epsilon}\chi\omega$:

* [In such cases the Genitive properly signifies "with regard to."]

The city seemed ^{impf} to them ^{dat} to be favorably circumstanced *in regard to* the war ^{gen} with (*towards*) the Athenians ^{acc}.

Doing well in life. (*Say, Of the life well being-come ^{nom}.*)

Thus do you belong to these ^{dat} *in respect of* kindred.

4. *By the same omission of πεπὶ (with respect to), may be understood the following phrases.*

To proceed (*go-up*) far *in respect of** virtue.

To increase (*drive*^{a 1} forward) *in desire-of-power* ^{art}.

To press (*drive*) forward *in respect of* wisdom.

To proceed far *in respect of* love ^{art} (*Cupid*). (*That is, To make great advances in love.*)

To philosophize far-beyond one's (*the*) age.

To advance forward (*to-the-fore-part*) *in regard of* making-money (*τοῦ with infn.*).

Good-deeds ^{art} among the Persians (*Ionic*) are honored (*respected*) by-an-advance (*to-the-fore-part†*) towards greatness (*Ionic*).

To-such-a-pitch of dread am I arrived ^{a 2 m} (*come-from*).

They came (*came-together*^{a 2}) to this ^{neut acc} pass *with respect to* necessity. (*That is, They came into such distress.*)

* The author of the notes to Matthiæ explains this phrase on other grounds: "Πρόσω means *forward*, i. e. *to the fore part*; and hence naturally takes a genitive, like other adverbs of place. Ποῦ εστι τῆς αρετῆς; πρόσω: *At what point of valor is he? At an advanced point.*" In the phrase too which occurs in this rule, Εἰς τοῦτο αὐτοῖς εληλύθασιν ὥστε, &c., εἰς τοῦτο αὐτοῖς may mean, to this (degree or advance, πρόβημα, προχώρημα, &c.) of madness. And in the preceding rule on ὡς, οὗτω, &c. ἔχω with a genitive, ὡς may have a reference to its original form οἷς, οὗτω to its original form οὗτῳ (i. e. τούτῳ), &c.; and a substantive understood and agreeing with it (In these STATES of, In such a STATE of, &c.) may be the real government of the genitive. But I have chosen to follow Matthiæ here: though among the prepositions I have explained it the other way.

† "That is, τιμῶνται ὥστε αὐτοῖς (*τοῖς αγαθοεργοῖς*) εἰς τὸ πρόσω μεγάθεος ανήκειν." Matthiæ.

Some have come (*arrived*: *pf. mid. Attic*) into such ^{neut} (*this*) *a state in respect of* madness, that (*so-that*)

They were in this *state in regard to* preparation.

Because they were in such *a state as to* danger ^{art}.

The Athenians proceeded ^{a 1} (*progressed*) to (*upon*) a great ^{neut acc} *pitch in respect of* power (*ability*).

To this day. (*Say, To this* ^{neut acc} *of day*.)*

5. Περὶ, *in regard or respect to*, is omitted in numerous constructions of the genitive.

To be much mistaken ^{p1} *with respect to* the effect of his (*the*) words and of his (*the of him*) meaning.

To be disappointed *in respect of* one's hope.

To be cheated *in regard to* one's hope.

You have been disappointed ^{a 2} *respecting* the marriage ^{p1} of this unfortunate ^{art} girl.

To be-in-haste (*speed*) *with respect to* the battle (*Mars*).

The morning forwards *us in respect of* a journey (*way*), and forwards *us in respect also of* work.

I was bruised ^{a 2} *as to* my (*the*) head.

Bruised ^{a 2} *as to* their (*the*) sculls.

He was horribly fractured ^{a 2} (*Attic*) *as to* his (*the*) head.

You are (*ἐπλέο*, for *επέλεο*, *επέλου*) *deceitful in regard to* your discourse ^{p1}.

Forgiving with respect to human ^{art} (*manlike*) failings.

Childless *as to* male children.

Unhonored *with respect to* the praises which were celebrated in the city.

Most unbribed *in respect of* money (*riches*).

Unsupplied *with a shield* ^{p1}.

Sheltered *as to* all tempests.

We are not unyoked *in respect of* the marriage-bed.

* Here *μήπος* may be understood.

A virgin ripe with respect to marriage.

Untouched as to the spear.

Unwept as regards friends. (*Or here the ellipse is ὑπὸ, by; which may be supplied in some of the foregoing and following examples.*)

All the admonitions (*suggestions*) which-were-given-me-by-you (*my*) were suggested to you ^{dat} by her, and you say nothing of (*from*) yourself ^{fem}. (*Here the ellipse seems to be ὑπὸ, by; or ex, from.*)

Much-shaded with laurel.

You lie, Agamemnon, slain ^{a 2} by your wife and by Aegis-thus.

But rise (*ἀνα*), lest the town should soon be burnt ^{subj} by consuming fire. (*Ὑπὸ may here be supplied; and perhaps in the next sentence also.*)

To set-fire-to ^{a 1} the door-frames by means of consuming fire.

Hearing (*Listening-to*) the decree ^{acc} (*vote*) respecting your (*the*) bride.

The relation concerning Chios ^{art}.

Tell ^{a 2} (*Remark*) me ^{dat} concerning my father.

I come to-tell ^{fut part} you about my-mother (*the mother the mine*).

She passes (*crosses*) from her house ^{pl}, either from hearing (*hearkening*^{nom}) about her son or by chance ^{dat}.

They considered-diligently ^{impf} about the sail home (*home-ward*.)

The oracles which were delivered ^{a 1} concerning me (*this body*).

As to what regards your ^{art} turn-of-mind (*disposition*), one thing I fear ^{pf mid}.

With regard to the woman,—if indeed (*μὲν*), being taught good ^{art} things by her (*the*) husband ^{gen} (*man*), she does ill ^{opt}, the woman perhaps justly may have (*opt. with ἀν*) the blame.

As-to (*Here τεπὶ is supplied*) the number, do not (*μην*) enquire ^{a 2 subj} how-many are able to do these *things*.

6. With the ellipse of $\pi\epsilon\pi$ with a genitive may be understood also the following phrases :*

Sacred serpents, in-no-way hurtful in regard to men.

Oh (ω) marriage^{p1} of Paris destructive in regard to his friends.

If it is right for slaves (*the bondmen*^{dat}) to ask ^{a1} (search-out) of the free^{acc} things not ($\mu\nu$) painful nor biting as to the heart.

Being suspicious as to the capture of-Troy (*Trojan*). (*That is, Suspecting that Troy would be taken.*)

Co-operative in regard to the common good.

Offending^{p1} (*Sinful*) in regard to the Goddess (*God*).

And whatsoever things are akin (*brotherly*) in regard to these. (*Unless the adjective be supposed to have a reference to the government of the substantive.*)

O dear ^{fem}, O dearest, O thou who art allied to all birds. (*A bird speaks.*)

Philēbus asserts that pleasure ^{art} (*accus.*), and delight, and whatsoever things are correspondent (*consonant*) to this kind ^{art}, are ^{inf} a good thing to all animals.

Teucer founded ^{a1} (*established*) Salamis, making ^{a1} it of-the-same-name with the country which-was (*being*) his (*him*^{dat}) before.

Justice who-is (*the*) of-the-same-house with the Gods below.

Capable-of-teaching as far as regards his (*the of himself*) wisdom. (*That is, Capable of teaching his wisdom to others.*)

It behoves a (*the*) commander to be expert-in-preparation in respect to the things appertaining to war^{art} (*acc.*), and

* [All words expressing ideas of relation, which are not complete without the addition of another word as the object of this relation, take this object (which, however, must not be passive) in the genitive. To this belong (as above), adjectives which have an active sense, and are mostly derived from verbs active, or correspond to them. In the case of these their relation to an object which with the verbs would be in the accusative, is expressed by the genitive. *Matthiae.*]

expert-in-providing *for* the soldiers ^{dat} *in respect to* provisions (*necessaries* ^{art}).

O splendor of the sun successory *with regard to* (or to) sleep.

This other agony (*contest*) of groans comes (*arrives*), successory *to* groans.

Many of these adjectives may be viewed as substantives; as 'harmers,' 'destroyers,' 'biters,' &c. So the following:

Cast ^{a 1} (*Throw-down*) me from this land as-rapidly-as-possible where I shall appear ^{fut mid} the addresser of no-one of mortal men.

Proceeding ^{fem} (*Tending*) in-order-that I might come ^{a 2 opt} (*ixnéouai*) *to be* the addresser of prayers to Minerva (*Say*, "of Minerva;" of which construction examples were given before).

7. Words expressing understanding, experience, remembrance, concern, consideration, reflection, desire; and ignorance, forgetfulness, neglect, are followed by a genitive,* governed by $\pi\epsilon\pi$ i ("in regard to") expressed or understood.

I wish to be ignorant rather than wise *in regard to* evils.

Not being skilled (*trained*) *in* the art-of-riding.

Well acquainted ^{dual} with every-kind-of-battle (*all battle*).

Instructed (*Informed*) *in* war.

I, O women, am in-some-degree accustomed *to* the discourses of this *woman*.

* It must be noticed that the verbs in this and the following rules for the genitive are often attended with the common and proper case, the accusative.

[Several verbs in the middle voice do not govern the same case as in the active: thus, $\ddot{\alpha}\pi\tau\omega$, *necto*, governs the accusative; $\ddot{\alpha}\pi\tau\omega\mu\alpha i$, *tango*, the genitive; $\pi\epsilon\theta\omega$, *persuadeo*, the accus.; $\pi\epsilon\theta\omega\mu\alpha i$, *obedio*, the dative; $\lambda\alpha\pi\theta\pi\nu\omega$, *lateo*, the accus.; $\lambda\alpha\pi\theta\pi\nu\omega\mu\alpha i$, *obliviscor*, the genitive; $\delta\pi\gamma\omega$, *porrigo*, the accus.; $\delta\pi\gamma\omega\mu\alpha i$, *appelo*, the genitive; $\dot{\epsilon}\phi\pi\mu\pi$, *immitto*, the accus.; $\dot{\epsilon}\phi\pi\mu\pi\mu\alpha i$, *cupio*, the genitive; $\mu\epsilon\theta\pi\mu\pi$, the accus.; $\mu\epsilon\theta\pi\mu\pi\mu\alpha i$, the genitive; $\phi\pi\alpha\zeta\omega$, *dico*, the accus.; $\phi\pi\alpha\zeta\omega\mu\alpha i$, *delibero*, *animadverto*, the genitive. See Theocrit. Idyll. 2. v. 84. Dunbar.]

Versed in the arts. (*Here and in the next instance οὐεπὶ is supplied.*)

If they are inexperienced (*have unskilfully*) in the other things.

Remember ^{a 1 m} ye your impetuous (*fast*) prowess.

Thetis did not forget ^{impf} (*λήθομας*) the injunctions of her son.

Do not (*μὴ*) remind ^{a 1 sub} me of evils.

She makes me forget all *things* whatsoever I have suffered ^{a 2}. ("To make forget" is *εκλανθάνω*.)

Why (*Poët.*) do you care so (*thus*) about the men?

Do not (*μὴ*) make-mention ^{a 1 pass p1} any-more about my ^{a 2 t} father. (*Here οὐεπὶ is supplied.*)

The Cyclops mind not *the* aegis-holding Jove neither *the* blessed Gods.

Unless one (*any-one*) should not (*not-either*) have any care ^{a 1 t} for parents, or (*not-either*) children, or (*not-either*) any (*not-one*) thing else.

Argos is your (*you dat*) country; *about* which it is just that you ^{a ec} should make ^{mid} as-much consideration as (*how-much-soever*) you do *about* your-parents (*the parents the of yourself*).

If you have neglected ^{p1} your (*the*) mother *in* any ^{a ec next} thing.

Young men care (*Say, It-is-a-care** young ^{11 dat}) for exercises and pipes and revellings.

What-do-I-care (*What to me dat*; "μέλει" being understood) for strife?†

The-city-has-regretted (*Say, It has-been-a-regret^{a 1}* to the city ^{a 1 t}) often before-now the judgments which have taken place (*the having become^{a 2 mid}*) with (*in-company-with*) anger ^{a ec} and not (*μὴ*) with proof.

Repentance ^{a rt} on account of the expedition.

Let him be-attentive (*imperative*) to the sowing.

* Μέλει is used also as a personal verb: Ἀλλεοντο μέλεις Οὐδὲ το καρόπαιον μέλει, Eurip.

† Λέμα takes the dative of the person with the genitive of the thing.]

Why do I spare (*i. e. am careful about*) my life (*soul*)?

O miserable person, spare ^{a 1 mid} your children.

Reflecting (*Having-in-mind*) on which *things*, it behoves you not (*μὴ*) to overlook such a report.

When (*As*) they heard ^{a 2 m} (*were informed*) about Pylos ^{a rt} being taken (*thoroughly-taken*).

When (*As*) they understood ^{a 2} *about their erecting-a-wall* ^{gen} ^{p1.} (*Properly, about the erecting it.*)

As-many-as understood (*comprehended* ^{impf}) one-another.

Oligarchy ^{a rt} may seem (*a. 1. opt. Ἔοlic with ἀντί*) to be a certain fondness-for-command, violently longing (*desiring-earnestly*) for dominion.

To long for great *things* beyond (*contrary-to*) justice ^{acc} (*the just neut*).

You would be particularly stimulated (*a. 1. opt. with ἀντί*) to aim ^{a 1 pass} at honorable ^{a rt} deeds, if you learnt ^{a 2 opt} (*learnt-thoroughly*) that we have even the-most-genuine-pleasures-resulting-from-them (*the pleasures the from them particularly genuine acc*).

Why do you desire (*place-mind-on*) ambition the worst ^{fem} (*most bad*) of the Deities?

The soul desires (*regrets-the-loss-of*) the heaven ^{acc} and *its* kindred air, and thirsts, stretching-forwards *towards* the mode-of-living there (*to-that-place*).

One-without-ward, one-without-law, one-without-a-hearth is he who is-fond-of civil war.

Mimnermus burnt ^{impf} *with love for Nanno*.

The black-eye-browed girl ^{acc} *for whom he fretted* ^{a 1 p.}

Let no-one (*not-any*), setting-his-mind *on the spoils*, linger (*imperative*) behind.

Hence perhaps συθῦ and ιθὺς, "straight," take the genitive: [Whereas elsewhere εἰς with the accusative accompanies it.]

Straight towards Pellene.

And hence perhaps ἀγχι, ἀχρι, μέχρι, πρόσθε, σχέδον, &c. also take the genitive. Unless rather they depend on πρὸς, 'towards.' See the end of the prepositions.

8. Words which express fulness, emptiness, and defect govern a genitive, depending on πεπι, in respect of.

The earth is full in respect of evils, and the sea is full. (Put μὲν and δέ.)

We shall see (*discover*) the city become ^{a 2 part} crammed with merchants and foreigners.

Ye are led-astray full of fond conceits.

A beaker of wine. (I. e., full of wine.)

A wood of leaves. (I. e., full of leaves.)

There is to me enough of bewailings.

Having enough of grief.

Wealthy in regard to the means-of-subsistence.

The Deity is rich in evils towards me.

Those-who-are (*The*) rich in-truth, not in gold but in what it-becomes the fortunate man to be-rich, in a good and rational life.

Flesh ^{p1} void (*The flesh the void*) of sense is the ornament ^{p1} of the market.

Destitute of friends. Bereft of thee.

They made ^{a 1} (placed) me naked as to my double-folded vest.

When (*At-what-time-soever*) the soul is ^{a ubi} pure (*clean*) in respect to* all the evil and lusts which-affect (*about*) the body ^{acc.}.

Will you dismiss (*send-out*) me free in regard to the charge of murder (*blood*)?

As-many-as were filled-up-to-the-brim ^{impf} already with depravity.

The city was-burdened ^{impf} neither (*not*) with causes nor (*neither*) with accusations nor (*neither*) with poverty nor (*neither*) with war.

The streets teem with drinking-bouts.

A man glutted ^{a 1 m} with wine and eating (*victuals*).

Order (*Give-orders-to : contracted*) the Greeks ^{acc} to enjoy ^{a 1 m} fool (*corn*) and wine on their swift ships ^{dst}.

After she was satiated (*delighted* ^{a 1}) with lamentation causing-many-tears

* Demosthenes uses καθαρὸς with αὐτῷ.

A house wanting servants (*assistants*).

They-who-have (*The having*) not *anything* and are-without (*being-without*) a livelihood send-out *their* stings against (*εἰς*) those-who-have (*the having acc*) *property*.

It requires a long time to tell ^{a 2} (*remark*) these *things*.

It requires much time and *is* altogether-difficult.

If-you-stand-in-need of my ^{a rt} hand.

The fire wanted ^{a 1} (*δέσω*) very-little of-destroying ^{a 1 inf} the Platæans.

It wants lit:le of. (*That is, used for "Nearly."*)

So-much am-I-far-from (*fail-of*) a superfluity.

It needs a wise mind (*understanding*).

Cyaxares sent ^{impf} to Cyrus ^{acc}, requesting (*asking-for*) him to endeavor to come ^{a 2} (*arrive*).

O Persians, I have convoked ^{a 1} (*collected*) you, wishing (*requesting*) these *things*.

Hercules ridded ^{a 1} the grove of Jove of the lion.

You ^{p^l}, stripped ^{a 1} of such allies, shall ever remember ^{paulo} *post-fut* (*or shall be reminded of*) my ^{a rt} words.

You-have-not-a-scarcity of wisdom (*the wise neut p^l*).

Of what ^{fem} (*how-good*) a partner do you deprive me!

You shall bereave (*Attic*) Paris of life by my ^{a rt} arrows ^{dat}.

The Athenians were freed ^{a 1} (*no augment*) from tyrants.

In old-age ^{a rt} there is much freedom from such ^{a rt} passions.

I clear you of this murder.

I will rescue this land from its malady.

The Gods loosed ^{a 1} him of his disease (*ill-state-of-health*),

9. These last verbs are found also with *από* or *εκ* after them :*

Pausanias, having freed ^{a 1} Greece ^{a rt} from the Medes. . . .

Thee loosed ^{a 1 part} from these chains. . . .

* [*I. e.* verbs signifying, “to bereave,” “to deliver,” “to escape.”]

10. The last few genitives may therefore be referred to these prepositions. And so may those in the passages which follow : though they are considered by Matthiæ as depending on πεπι.

Neither had he yet escaped (*was poet fled pf*) from his struggles.

Yourself (*Self^{rem}*) and your (*the*) sister shall not escape ^{dual} (roll-away) from the worst (*most bad*) doom. (Put "and the" in one word.)

May God keep-off ^{opp¹} affliction from your children.

To be debarred *from* the customary ^{neut} rights.

The Athenians kept-aloof ^{a²} *from* the Hellenic war.

There the king and the Greeks were-apart (*held-apart^{a²}*) *from* one-another about (*as*) thirty stadia ^{acc.*}

These ^{neut} places are-apart from each-other thirty stadia ^{acc.}

Knowledge separated *from* justice.

The Nile . . . that-which-severs (*the severing*) Asia ^{att} *from* Libya ^{att}.

To separate the soul *from* the body.

Jove warded-off ^{impf} the fates *from* his child.

To ward-off ^{a¹} destruction (*pest*) *from* the ships.

A covering *from* the snow (*shower-of-snow*).

A bulwark *against* evils.

Protection *from* the snow.

Serviceable (*Auxiliary*) *against* the cold.

The youngers among-them (*of them*) meeting-with the elders ^{dat} retire *from* the path.

Get-away ^{p¹} *from* the path.

They rise-up (*stand-up-above*) *from* their (*the*) seats.

They retire *from* their place (*territory*).

In-vain should we thus be (*opt. with αν*) possessed-of a maritime army ^{see} of Grecians, if being Athenians we should retire ^{a¹ subj} (*recoil*) *from* the command (*rule*) *for* the Syracusans ^{dat} (*i. e. if we should resign the command to them*).

* [The Genitive appears generally to be used to express a distance, which otherwise is marked by the preposition *ἀπό*.]

To lead-astray any-one *from the path*.

The Muses made ^{a 1} *Thamyris to cease from his singing.*
("I make to cease" is παύω, σω.)

The Argives ceased ^{a 1} *from the murder.*

Pericles ^{art} endeavored ^{impf} to disengage the Athenians *from* their (*the*) anger towards (*upon*) him ^{acc}.

I have held-back (*sent-back*: *pf. poëi.*) *my heart from sorrow (woe).*

They are kept-under *from* being-disobedient (τὸ απειθεῖν).

The husband was lying in his chamber ^{p 1}, having ceased (*paused*) from chantings and joy-producing sacrifices.

Me make-to-cease ^{a 1} from *my evils.**

11. Comparatives are followed by a genitive, which is governed by περὶ, (in respect of; or, as it also used, over, above,) πρὸ, ὑπέρ, διὰ, or αὐτί.

From the tongue of whom (*the*) flowed ^{impf} a voice sweeter than honey.†

Horses whiter than snow.

To you there is always a heart harder than stone (*Poetic*).

Justice is more-powerful than riches.

Thee, a lioness, not a woman, having a nature wilder than the Tyrrhenian Scylla.

To whom ^{p 1} despotism ^{art} was a thing more welcome than (*before*) freedom.

Whoever thinks a friend *to be* of-more-importance than (*instead-of*) his (*the of himself*) country, him I value-not.

Sometimes ἢ, than, is placed redundantly with the genitive:

From her mouth flowed^{impf} a voice more sweet than a honey-comb ^{gen.}. (*Virgil: Graviora timet quam morte Sichæi.*)

* [The Genitive following πάειν is sometimes governed by εκ or ἀπό.]

† [When than is expressed by ἢ, the same case is used after as before it; or the Nominative with some part of εἰμι understood. Sandford.]

12. *The genitive is put with all words which imply the idea of a comparative.*

Arion ^{acc}, a harper second *to* none of those (*the*) then living (*being*).

Being inferior (*posterior*) *to* no-one *in* substance ^{dat} and *in* family.

The Grecian army is many-times-greater than ours (*the our*).

From (*The first^{n e u t}*), he took-away ^{* 2} (*took-from*) one part (*lot*) out-of all ^{n e u t} *the sum*; and after this ^{acc} *part* he took-away ^{impf} (*took-from*) the double ^{f em} of it ^{f em}; and the third again *he took away*, *being the whole-and-half of the second*, but three-times-as-much-as the first; and the fourth, twice-as-much-as the second; and the fifth, three-times-as-much-as (*treble*) the third; and the sixth, eight-times-as-much-as the first; and the seventh, seven-and-twenty-times-as-much-as the first.

When (*At-what-time-soever*) they have-in-possession ^{a 1 m subj} above (*superfluous neut pl*) what-is-enough

*That even the best^{acc} were overcome ^{part pr} (*worsted*) by these affections. (Here ἥττάω is from ἥττων, "less." The genitive therefore may depend on the comparison. Or it may be governed by ὑπὸ, by ; or even by περὶ, in respect to.)*

Sacrificing small sacrifices from small means, he regarded ^{impf} it as nothing to be beaten (*μείω*: from *μείων*, "less") by those who-sacrificed (*the pl* sacrificing) many and great things from many and great means.

I was overpowered (*conquered impf*) *by* the bawling.

It is disgraceful that the soul should be overcome ^{impf} by gain, anger, pleasure, pain.

To be inferior (*To be left-by*) *to* any-one.

To be inferior (*To be deficient*) *to* any-one.*

He came-too-late-for ^{* 1} the battle. (*See the second sentence of this Rule.*)

* "To this head," says Matthis, "should perhaps be referred also ανιχνεύαι τινος, to bear any thing; the opposite to a sinking under, succumbere."

I shall be deprived-of *my* daughter.

They do not fail-to-use opportunities ^{art.}

Very-soon you may become-superior-to ^{2 m. opt.} (*with* *av*) the power (*ability*) of the king.

You surpass (*are-superior-to* : *Poët.*) women *in* look ^{acc} and *in* size.

A loud-crash ^{acc} exceeding thunder.

Much surpassing (*outstripping*) men.

13 *Hence verbs signifying To "rule" or "govern" take a genitive.**

You reign-over Tenedos (*Poetic*) with-a-strong-hand.

You came ² reigning-over Sparta, not having power over us.

A commander governs (*conducts*) an army and the pilot governs sailors, and God the world, and the mind the soul, and prudence (*intelligence*) the prosperity of (*about*) life ^{art} (*acc*).

O king of the Medes, rule-over your-people (*the^{p1} of yourself*), and bear-to-see us governing those whomsoever (*whom-altogether*) we govern.

Clearchus ^{acc}, who-was-at-the-head-of the things which then were.

Periander ^{art} reigned-over ^{impf} Corinth. (*Tυραννεύω* "I reign-over," may have a reference to *τύραννός εἰμι*. *So κυρανέω* in the next sentence to *κυρανός εἰμι*.)

He lords-over this land.

14. *Hence also adjectives and substances, in which the idea of governing or of being governed is implied, take a genitive.*

Philip became ^{p f mld} master-over the Illyrians.

To have-the-mastery-over fear and passion.

To be master-over sleep.

The good-for-nothing manikins are powerless-against all the

* [*κρατέω*, signifying *vincere*, governs an accusative.]

desires (*propensities*), and so (*after-that*) blame (*charge-with-blame*) Cupid ; but the honorable and good, *though* wishing-for gold $\varepsilon\in\nu$ and good horses and fine women, nevertheless are-able with-ease to abstain from all these $\varepsilon\in\nu$ things. (*Join in one word "and so."* *Also "and good."*)

Under-the-dominion-of ($\eta\sigma\sigma\omega\nu$; *i. e.* "less than") pleasures.

Subdued-by labor.

Let there not ($\mu\nu$) spring-up^{subj} one who shall be^{opt} powerful over us.

Defeat by means of drinking $\pi\tau$. (*I. e. Intemperance in drinking.*)

Defeats by pleasures or pains.

The-having-no-power-over^{p1} (*Impotence*) pleasures or pains.

To practise a mastery over cold and heat and labor.

Mistress (*Venerable*) over wild-beasts.

Mistress over the sharpest darts.

15. *Verbs signifying To "obey," take the genitive on the same principle as the verbs To "rule" "command," &c.*

How is it possible to disobey the words of my father ?

Now therefore, obeying (*trusting*) me, become^{p1} free. (*Or $\pi\varepsilon\theta\omega\nu\alpha$ may be "I am persuaded," and be governed by $\nu\pi\acute{o}$.*)

Neither did the Goddess refuse-obedience-to^{a1} the messages of Jove.

16. *Words, which imply a comparison with respect to value or require a definition of value, take the genitive, which is governed, as before, by $\pi\tau\pi$, $uv\tau\bar{i}$, or $\pi\rho\acute{o}$.*

To all the people there is regret for a brave-minded man dying $\varepsilon\in\nu$; he is worthy to be compared with the demi-gods.

Being alone, he does (*brings-to-pass*) things worthy to be compared with (or equivalent to) many (*properly, the actions of many*).

All the gold upon the earth $\varepsilon\in\nu$ and under the earth $\varepsilon\in\nu$ is not worthy-to-be-compared-with virtue.

Judge ^{P¹} (*Think*) them worthy of a penalty.

The man is condemned (*estimated*) to death.

Let them be chastised ^{A¹} (*imperative*) in-a-manner-worthy of the injustice.

That the bad ^{acc} *man* and the good *man* should be judged worthy ^{inf} of like ^{art} *recompences*.

They purchase their (*the*) wives (*women*) from (*beside*) their (*the*) parents ^{gen} for a great-deal-of-money.

The Gods sell us ^{dat} all the good *things of life in exchange for* labors ^{art}. (*Join "the good" in one.*)*

He exchanged ^{impf} arms with (*at-the-hands-of*) Diomede ^{acc} the son-of- Tydeus, golden *for* brazen, *arms* worth-a-hundred-oxen *for arms* worth-nine-oxen.

I would not exchange (*a. 1. opt.* with $\delta\upsilon$) my ^{art} hard-lot *for* your ^{art} servitude.

At how-much would you buy *it* (*opt. pr. of πριαμαι with* $\delta\upsilon$)? I would buy *it* even *at the cost of* my (*the*) life (*breath*).

He loosed ^{A¹} them *for* a ransom ^{P¹}.

Divers plunging-in-the-water sawed-off ^{A²} the stakes *for* pay.

Nor to have bartered ^{A^{1 m}} their (*the*) good-will towards the Greeks *for* any (*not-one*) favor or (*nor*) emolument.

She came ^{A²} into my hands *at the expense of* many toils.

Character *is not to-be-bought for* money (*riches*).

To get-in-exchange ^{A^{1 m}} immortal reputation *for* (*instead of*) a mortal body.

Exchanging ^{A^{1 m}} (*Giving-in-exchange*) life (*the neut to live*) *for* (*in-place-of*) nothing ^{gen} (*not-one neut*) else, but willing to die (*die-off*) in the wars for-the-sake-of-obtaining honorable reputation ^{gen}.

Whether (*Whether-of-the-two*) virtue ^{art} *is* knowledge, or *a thing* distinct *from* knowledge.

* [All words in which a determination of value is contained, as "to buy," "to sell," "to exchange," &c. take the Genitive. *Matthiae.*]

Man seems to me to differ (*bear-apart*) from the other animals.

This is no-other-than (*not other instead of*) your child, old-man.

Restoring these things ye do holy things; and not ($\mu\eta$) restoring ye do the things contrary to these.*

17. *The genitive often expresses the "cause"; and is governed by πεπι, in respect to, or ενεκα, on account of.*†

Enraged ^{pf. pass.} on account of the Greeks who (as-many-as) had perished ^{a 2 m} (were ruined).

To grieve on account of misfortune.

Sorrowful ^{acc. fem} on account of her (the) dead (pf. part.) brother.

I envy (i. e. praise) you for your (the) prudence (mind), but detest you for your (the) cowardice.

Do you not admire (venerate) these men for their (the) manly-feeling and their dexterity (handiness) ?

I will punish ^{mid} them for their-coming (the coming) hither.

They enviously-begrudge our ^{art} city ^{dat} the land which-has-been (the) given ^{pf. part} it by the Orōpians ^{gen}.

To be-objects-of-envy to the Grecians on account of the empire which ^{gen} we have.

Do not ($\mu\eta$) envy ^{a 1 subj} (i. e. refuse through envy) me ^{dat} my prayers, O prince.

* [This construction is frequently imitated by Latin authors, as "Spre-tæ injuria formæ," (Supple Causâ) Virg. Æn: 1. Mitte leves apes et certamina divitiarium (causâ). Hor. Ep. 1. 5. 8.]

† [OBSERVE, Verbs denoting origin or termination, buying and selling, distance from, the materials from which any thing is made, the food or drink of which one partakes, the period of time spoken of, and some others, are commonly classed under the general rule: but a little attention will make it evident that the genitive case of the nouns following them in the order of construction, is either governed by a preposition in composition or understood, or by the ellipsis of some noun: as, εἰπε κατ τῶν κοινωνίας μεταστρέψεται μέρος μεθεξουσίας, &c. Isocr. Archid. who also shall have the greatest share of the dangers. Dunbar.]

I do not begrudge you ^{dat} this gift.

Cyrus ^{art} pitied ^{a 1} him on account of his (*the*) suffering.

To blame (*charge-with-blame*) one-another on account of what-had-happened.

I will sue you for cowardice.

Having accused ^{a 1 m} me of murder.

Having convicted ^{a 2 pl} Cleon of bribes and theft.

He accused ^{a 1 m} (*wrote*) me on-account-of these very *things*.

To be-prosecuted (*fly*) on a charge ^{dat} of murder.

The punishment is sometimes in the genitive :

Xanthippus, having brought (*led : aor. 2. Attic*) Miltiades before (*under*) the people ^{acc} on a charge of death,

These judge *cases* of death

To be judged in a case ^{dat} (*or cause*) of death.

18. *The genitive is similarly used with substantives and adjectives.*

Over-joy ^{art} on account of the victory.

Grief (*Anguish*) for the godlike Hercules.

Anxiety ^{pl} on account of his father.

Oh me ^{voc}, care-worn ^{fem} on account of your ^{art} death.

O woman bold ^{voc} in respect to thy daring.

Hence the genitive stands alone in exclamations, with and without an interjection : [but not in Homeric Greek. Sandford.*]

Apollo ^{voc} averter-of-evils ! what-a (*the*) swallow !

O Jove, the acuteness of his (*the*) intellects !

Alas ! the man ! Ah ah ! the harsh Deity !

Oh (ω) me ^{dat} ! my (*the*) beard !

Oh-me ! my ^{art} evils !

O (οά) ! this Persian armament !

Oh (ω) me ^{dat} ! my hurt (*detriment*) !

Oh (ιω) me ^{dat} ! the misfortune !

Oh me ^{dat} ! the frenzy !

* [The article usually, but not uniformly, accompanies the genitive of the substantive in the construction: an interjection may be used or omitted. Sandford.]

19. Words of "praying" take a genitive, which is governed by περὶ, ἐνέκα, αὐτὶ, πρὸ, or πρός.

I beseech you both (ημὲν) by (or for the sake of) Olympian Jove (Ζῆν, ηνὸς) and (ηδὲ) by Themis.

I entreat you by these knees, and your chin, and your right-hand.

I supplicate you on account of this woman.

Having supplications to offer to you ^{dat}, O father, myself for myself and for my ^{art} auxiliaries.

I imagine that my ^{art} father ^{acc} would stretch-forth (a. 1. inf. with ἀν) many supplications by this chin. (That is, that he would make many supplications by laying hold of this chin.)

Supplications by the Gods.

20. Verbs signifying to "begin" take a genitive, governed by περὶ, with respect to. Or, they have reference to the government of verbs signifying to "rule, govern, head," &c.*

Begin, dear Muses, a bucolic song.

Certainly the son (production) of Maia ^{art} and Jove began ^{a¹} (i. e. caused, was the author of) great tribulations, when he came ^{a²} into the Idæan forest.

The Lacedemonians determined ^{a¹} to save the city through the virtues ^{acc} of those men ^{art} who were-the-authors-of ^{a¹} (began) freedom ^{art} to all Greece ^{art}.

21. The nominative followed by a genitive marks the proportions of a whole, [i. e. the genitive is put partitively.] This genitive depends on εἰ or αὐτό.

* "The construction of *ἀρχομαι* with *από* is distinct from this. The genitive, without a preposition, marks the action or condition itself which has commenced; but the genitive with *από* marks the individual point which is the first in continued action or condition. Τὰ βρεφη τοῦ ζῆν *από* λύπης *ἀρχοται*, The children begin life with sorrow. Τοῦ ζῆν marks the continuance of the condition which has commenced; *από* λύπης the feeling, which is the first in the condition thus commencing." *Matthiae.*

One of these. (*That is, One out of these.*)

Of the *things* which-are (*being*), some (*the indeed*) are-in-our-power, others (*but the*) are not in our power.

They overcame ^{a 1} those ^{acc} (*the*) of the Sicyonians who-engaged-with (*having engaged-with* ^{a 1 acc}) them.

Those (*The*) of them who-fled-down (*a. 2. part. nom.*) to Mycale ^{acc} were destroyed ^{a 2}.

Many ^{acc} delighting in those ^{dat} (*the*) of the eatables and customs-of-life ^{art} which-hurt (*hurting* ^{dat}) both the body and the soul.

That which is wont to happen (*fall-against*) to those-men (*the from men* ^{art}) who-succeed (*succeeding* ^{dat}) in life, first indeed rivalry, and after (*from*) rivalry envy.

The ^{dat neut} *part* of the walls which-was-in-a-bad-state (*being-ill.*)

She ruined ^{a 1} most of the Greeks.

Few out-of many returned ^{a 1} (*returned-from*) to-their-home.

Few out-of many were saved ^{a 1}.

The good *among* men ^{art}.

The good (*profitable*) *among* men ^{art}.

The best (*altogether*) of the soldiers.

Those (*The*) of the popular-party. The half of the time.

The greatest ^{fem} (*much*) *part* of the territory.

A thousand heavy-armed-men of the Phocians kept-guard ^{impf} on (*down*) this ^{acc neut} side of the mountain.

Into such ^{neut} (*so-great*) a state of daring did they come (*come-from*) ^{Pf} ^{pass}. (*Many instances of this construction we have noticed before. Perhaps they might as well be referred to this rule, by the governance of some substantive understood.*)

After the battle ^{acc} those of the enemies who were taken ^{a 1} last (*adverb*) reported ^{impf} the same *things*.

There is not *one* of mortal men who (*whosoever*) is free.

Having demolished ^{a 2} the *part* of the wall where (*dat. sing.* of *ος*) the pile-of-earth lay-against ^{impf} (*was falling-against*) it, they introduced ^{impf} (*brought-in*) the earth.

That there would not be ^{fut inf} to the Athenians in the narrow-place either (*not-and*) a sailing-round-the-enemy ^{acc} or (*not-and*) a sailing-through-the-enemy, to which ^{neut} (*which-altogether*) part of their (*the*) art they particularly trusted ^{impf} (*believed*.)

They left ^{a 2} (*left-down*) their vessels at Coressus *a place* of the Ephesian ^{fem} territory. (*But the name of the country is generally placed first, as in the following sentence :*)

The army of the Peloponnesians went (*came-from a 2 m*) to Oenoé ^{acc} *a town* of the Attic ^{fem} territory.

There died ^{a 2} (*died-off*) of the commanders Etesilaus (*Ionic*).

A wheel *of the class* of earthen ^{art} ones. (*That is, An earthen-wheel.*)

Oil-cruets ^{acc} *of the class* of round ^{art} (*rotund*) ones.

Having taken ^{a 2} an axe *of the kind* of ship-building ^{art} ones.

He wished ^{impf} to be *one* of those-who-remained (*the remaining*) at home.

Being *one* of the council.

You know (*have ascertained pf mid*) that all the others regard death ^{art} to be *one* of the greatest evils.

He married ^{a 1} *one* of the daughters of Adrastus.

Certainly you were (*with Attic addition*) *one* of the wall-piercers (*i. e. house-breakers*).

Even Socrates ^{art} was *one* of those-who-served-in-the-army (*the serving-in-the-army*) about (*round*) Milētus ^{acc}.

Of whom I affirm that even Archelaius ^{acc} will be ^{inf} one.

You are, as you seem (*seem-like pf mid*) *one* (*some-one*) of the good.

Of whom I shall appear ^{fut mid} to-be (*having-become pf pass*) one.

You will find in all transactions that the approved ^{acc} and admired are (*being*) among (*from*) the most (*adv.*) intelligent, and the infamous and despised *are* among (*from*) the most unlearned.

Having taken ^{a 2} sixty ships out-of those-which-were-blockading (*the blockading*) the harbour.

It is *one among* the shameful things. (I. e. It is a shameful thing.)

It would be (*opt. with àv*) in us a despicable thing (*some-one neut of the despicable* ^{p¹}).

Mellon, *one* of the Thebans who fled (*part. pf. mid.*) to Athens.

Crysantas, one of the nobles.

But sometimes the nominative or accusative is used.

Two ^{art} parts of the Peloponnesians and allies made-an-in-road ^{a 2} into the Attic ^{f em} territory. (Here "parts" and "Peloponnesians" are both in the nominative.)

Most-of-the-dwellings had fallen, but a few remained ^{impf} (remained-over.)

Of the two cliffs ("The two cliffs" in the nominative) the-one (*the indeed*) mounts to the wide heaven ^{acc}, but the other cliff you will observe (*discover*) to be more low (*humble*).

They are-conscious that those-who-have tyrannized ^{acc} (*the having tyrannized* ^{pf}) before them have been taken-off ^{pf}, some ^{acc} (*the indeed*) by (*ὑπὸ*) their parents ^{gen}, others (*but the*) by their sons, others (*but the*) by their brothers, others (*but the*) by their wives (*women*).

Trembling seized (*came-under* ^{a 2}) each-of-the-Trojans (*Trojans each sing*).

22. *The genitive is used after adverbs of place, on the same principle. So in Latin : ' Ubi terrarum', &c.*

My father lives in-another-part of the earth or has died ^{pf}.

In-what-part of my mind (*understanding*) he is-inscribed ^{pf}.

Will ye not with-as-much-haste-as-possible eject him to-somewhere (*somewhither*) of the deserted islands ?

In-this-part of the discourse (*word*).

He fixed ^{a 1} the statue of the deity, in that part of the city where it was most suitable (*opportune*).

You do not see (*mark*) in-what-state of distress (*evil*) you are.
So after adverbs of time :

Late in the day.

At-what-time of the day ?

23. *The genitive is on the same principle put with verbs of all kinds, even with those which govern the accusative, when the action does not refer to the whole object, but to a part only.**

He sprinkled ^{impf} salt over it. (*That is, τι ; "some salt."*)

To roast ^{a 1} flesh (*pieces-of-meat : contracted*).

They wasted ^{a 2} (*cut*) a part of the country.

Neither is it reasonable to bear morosely *any* of these things.

I know ^{pr mid} (*have beheld*) some of my ^{art} equals-in-age and a little ^{dat neut} older, who

Send-with me ^{dat} one (*or some*) of your attendants.

Having opened ^{a 1} (*drawn-aside*) the door a little.

To remit one's anger.

To slacken one's (*the*) approach.

24. *A genitive is put with many other verbs which signify participation, or in which this idea is implied. This genitive depends on μέρος, μέρος τι, τι, μεῖραν, &c.*

I do not partake of his (*him dat*) impudence.

I have seen ^{impf} (*marked : with Attic prefix*) many even among bad ^{art} men ^{gen} participating in manly-feeling ^{art} and in the other approved ^{art} feelings ; but I have seen prudence ^{art} and justice ^{art} being ^{neut pl} the peculiar possessions of the honorable and good. (*Join "and good."*)

Do you really also, Pylades, take-a-part in this murder ?

I will undertake-with ^{mid} you ^{dat} this danger.

Undertake-with ^{a 2} me these toils.

* [In English this is expressed by the omission of the article in the singular, or by the word "some" ; in French by the *article partitif*. Matthiae.]

A good helper ^{fem} in the labors in peace, and a steady ally ⁱⁿ in the deeds in war.

Sharing ^{p^l} a part (*lot*) of the honors.

To share ^{fut} a part of a tomb.

Who ^{p^l} will share the greatest (*most*) part of the dangers.

Of which *things* there-is-no-participation-with* the depraved ^{dat}. (*Or, there is no part with.*)

Of the *things* done ^{p^f} there-is-a-participation-with you ^{dat p^l}. (*That is, You have a part in these transactions.*)

He did not think ^{impf} (*imagine*) that power ^{gen} (*i. e. τι μέπος*) appertained ^{inf pr} to any-one ^{dat} (*no-one*) who (*whoever*) was ^{op^t} not (*μην*) better than the ruled ^{gen}.

Neither (*And-not*) any *thing* of surfeit nor (*and-not*) of drunkenness is-becoming to us.

What *thing* of the Corinthians is-a-concern (*appertains*) to us? (*I. e., What are the Corinthians to us?*)

You seem to me to say that a *particle* of no-one virtue appertains to a man who-is-overcome ^{dat} by the pleasures ^{gen} which arise through-the-medium-of (*through*) the body ^{gen}.

You seem ^{p^f mid} (*seem-like; with prefix*) to bear some *thing* heavily; it behoves you to impart some of the heaviness to your (*the*) friends.

There is a necessity to impart even to our (*the*) slaves warmth (*i. e. to cause our slaves to share with us warmth*) and cold and meats and drinks (*drinkables*) and sleep; but we-must-not-impart to them at-all warlike (*martial*) knowledge and discipline.

Desiring ^{p^l} (*Desiring-with: i. e. others*) a share of the kingdom.

Of these *things* he desires (*desires-with*) a part.

Calculation ^{acc}, by which ^{dat} we plan many *things*, by-means-of (*through*) which ^{gen} we derive the good ^{gen p^l} and drive-off ^{mid} the bad ^{acc p^l}.

* "Μέρεστι is also put with a nominative as the subject. Thucyd. : Μέρεστι πᾶσι τὸ ιερόν." *Matthiae.*

We should not have derived (*a. 1. with* ἀν) the least part of it ^{τέλον}, (*i. e. of the benefit*).

I derive this good from the dangers. (*Here the accusative is used.*)

Often has an entire (*all-together*) city derived ^{ιμπέντε} (*drawn-from*) evil *from* a bad man ^{γένος}.

I-for-my-part, so (*thus*) may I find-comfort-from (*or enjoy*) my (*the*) children, hate that man ^{αὐτόν}.

She tasted ^{αὐτή} the drink (*draught*).

I taste bitter suffering (*distress-of-mind*).

All things smelt ^{ιμπέντε} (*Doric*) of summer, and all things smelt of autumn. (*Or the construction is, smelt the smell of summer.*)

These (*Attic*) things seem to me to savor of things of-more-importance, and more *in number*.

I smell of ointment *about* my (*the*) head.

Your (*The*) very garments ^{γένος} will smell of dexterity. (*That is: A smell of dexterity will smell from your garments. Or, A part of your garments will smell of dexterity.*)

From whose mouth a divine (*divinely-spoken*) smell of violets issues (*smells*).

A smell proceeds (*smells*) from it ^{τέλον} (*i. e. the fountain*) as-if of violets.

Whence do you breathe such (*so-great*) ointments?

Not only does she breathe herself, but also makes ^{τέλον} those-who-smell her to breathe *the* lie-goat.

Whence has the scent (*or voice*) of a mortal lighted-on ^{αὐτόν} (*cast-on*) me?

25. On the same principle may be explained the genitive after verbs signifying to "obtain" or "receive."*

That Achilles may (*χειρί*) receive ^{αὐτόν} _{σύν} (*obtain-by lot*) gifts from Priam, and let-go ^{αὐτόν} _{σύν} Hector.

Good-fortune is theirs who shall (*ἀν*) obtain ^{αὐτόν} _{σύν} (*obtain-by-*

* [*Λαγχάδρω* *suntior* governs the accusative. *Τογχάνω* *accido* governs the dative.]

lot) the most-becoming end (*termination*) of life, as (*just-as*) these indeed (*forsooth*) do now.

Ask them what (*of-what-sort*) men they found (*hit-upon*^{a 2}) us.

That (*With-the-view-that*) the Trojans and the wives of the Trojans may present (*allot*_{p.f.}^{subj}_{mid}) me when dead (*a. 2. part.*) with fire.

He was-buried (*lay-buried*_{p.f.}_{mid}), having met-with^{a 1} (*come-across*) neither (*not-and*) a tomb nor (*not-and*) lamentations from (*at-the-side-of*) us_{gen.}

I have lighted-on^{a 1} (*run-upon*) a good (*virtuous*) Deity.

These inherit your^{a rt} (*plural*) glory and your^{a rt} goods.

And after the verbs signifying to "take." [For the most part only verbs middle.]

Seize^{a 2 m} (*Take*) ye this man.

The opportunity of woman^{a rt} is small; and-in-case she does not ($\mu\eta$) seize^{a 2 m subj} (*seize-upon*) it, no-one wishes to marry^{a 1} her.

He alone blamed^{a 2 m} (*seized-upon*) the edict concerning the cutting-off^{ge n} of the hands.

While there is opportunity, undertake^{a 2 m} (*adventure-upon*) ye the business (*things*).

This remark makes-an-impression-on (*αντιλαμβάνομαι*) me marvellously.

If (*In-case*) we are-prudent^{subj}, we shall keep-hold of him.

I will keep-hold of her, as (*in-the-way-that*) ivy does of oak.

I persevere-in the same opinion (*the opinion the same*).

A great lake borders-on (*properly, holds on with*) the monument.

To be-earnestly-attentive-to one's (*the*) safety.

So-as not ($\mu\eta$) to touch (*handle*) these things contrarily-to justice^{acc} (*the just neut.*).

Touching (*Feeling*) this chin with my hand^{dat.}.

He takes^{mid} me by (*from*) the tail.

The part by which any thing is taken is often put in the genitive, while the whole is in the accusative :

They took ^{a 2 m} Orontes ^{art} by the zone ^{gen}.

Will he drag (*lead*) me not willing ^{fem}, having seized ^{a 1} me?
Yes-truly, *by your* yellow hair.

To tie a dove *by the* foot.

26. *The same construction of the genitive is retained also with verbs which signify the opposite of To 'take, seize,' &c., viz., To 'let go, loose, not to obtain, miss,' &c.**

Willing ^{fem} I will not let-go (*get-rid*) of this daughter.

He ordered ^{a 1} me not ($\mu\eta$) to let-go (*get-rid*) of him any-more.

He lets-go (*abandons mid*) the spear (*wooden-spear*).

I advise (*drive-towards*) you ^{dat} not ($\mu\eta$) to let-go (*abandon mid*) of Lachés nor Nicias.

Deserting ^{acc} (*Casting-forth mid*) our allies.

Aiming-at the boar, he misses that ^{gen} (*the indeed*), but hits (*lights-upon*) the son ^{gen} of Crœsus.

If (*In-case*) I do not ($\mu\eta$) err ^{a 2 sub} (*miss*) in opinion. (*In this and in the former sentence τεπὶ may be supplied. The ellipses before stated will explain the constructions in the other sentences in this Rule.*)

27. *The genitive after superlatives is founded on the idea of a part of the whole, and is governed by σε or από.*

You are to me the most hateful of kings.

The most good-looking ^{acc} of (*out-of*) all the women.

Hence it is put with verbs derived from superlatives:

This wife (*woman*) of Hector, who excelled-in-bravery ^{impf} (*without augment*) the horse-taming Trojans ^{gen},

Did her (*the of her*) body surpass-in-beauty ^{impf} all women (*i. e. that of all women*)?

Gifts which bear-the-palm of those-which-are (*the*) now among (*in*) men.

* [These are chiefly verbs middle, ex: gr: $\mu\epsilon\theta\epsilon\sigma\theta\alpha\tau$ takes only the genitive, but $\mu\epsilon\theta\epsilon\tau\tau\alpha\tau$ usually takes the accusative.]

The genitive in the following passages may be understood on the same grounds :

Certainly you exceed all men in want-of-spirit ^{dat.}.

Gold ^{art.} is-conspicuous eminently among proud wealth.

These are (*have sprung up* ^{a 2)} distinguished among mortal men for a brave-spirit ^{dat.}.

Two men ^{p¹}, eminent among the others.

He sought ^{impf} me chiefly of all.

He honored ^{a 1} (*respected*) the son (*υῖς, ος*) of Actor chiefly of the sojourners.

28. *Words having the notion of "property" are used in the genitive as being a part of a possession; or from the notion of dominion.*

All the ^{neut} goods of those-who-inhabit (*of the inhabiting*) a (the) city are the domestic property (*i. e.* χρήματα) of those-who-reign (*of the reigning*) well.

They assert that these ^{acc} fishes are sacred to the Nile.

This ^{art.} plain was once (*Ionic*) the property of the Chorasmians; but, since the Persians have the dominion, it is the property of the King (*Ionic*).

To be the property of oneself. (*I. e., To be free.*)

I will not be inscribed (*paulo-post-fut.*) in the registers as belonging to Creon as my patron.

Being ^{p¹} always the prey of those-who-assail (*of the assailing*) them.

He is in the power of him-who-speaks (*the speaking*), if (in-case) he speaks of ^{subj} fears. (*That is, he gives himself entirely to him, &c.*)

They are under the influence neither (*not-either*) of forgiveness nor-anything else but (*but or*) profit.

29. *Words denoting 'quality, office, power, custom, habit, duty,' are put in the genitive.*

To (*The neut.*) hunt-for vain (*empty*) things is a part of (or the part of, the quality of) much want-of-mind.*

This is a matter (or office) of much labor.

War ^{art} is not the business of weapons so-much-as of expense.

To (*The neut.*) be-willing and to (*the neut.*) have-a-sense-of shame is a part of (or, is necessary to) fighting-well.

The riddle was not (*ouχι*) in the power of the-first-comer to solve ^{a 2}.

The army being great (*much*) will not be in the power of every city to receive ^{a 1 m} (*receive-up*).

It is the office of a good general to publish (*utter*) the more favorable (*neut. pl. contracted*) news, not (*nor*) the unlucky news. (*Make "the unlucky" one word.*)

Revolt is the act (or custom) of those-who-are-treated-with-outrage (of the suffering anything outrageous).

Is not this in-every-respect the action of a mad man?

This genitive is sometimes attended with ἐπιον :

It is the business of the ruling to make the ruled as-prosperous-as-possible.

Sometimes with πρὸς with a genitive :

I have thought ^{pr} that such ^{art} deeds ^{acc} are ^{a 2 mid inf} (become) not in-the-power-of every man.

It is the-characteristic-of (πρὸς) a woman to be elated (elevated) in her heart ^{acc}.

Under this head may be classed the following constructions :

To be thirty years ^{gen} old.

Being ^{pl} of account (*word*) with (*at-the-hands-of*) the King ^{gen}.

To be of the same opinion.

30. *The genitive is similarly used, particularly with demonstrative pronouns, to show in whom a certain quality is found.*

I do not laud this in a chief ^{gen} (or, this action of a chief).

I admire (*laud*) these things in him more, namely that &c.

* [As in Latin "est magna stultitia."]

You know (*have ascertained* : *pf. mid. contracted*), Theodōrus (*prefix O*), what I admire in your ^{art} companion.

I praise this in Agesilaüs (*or, this action of Agesilaus*).

What they particularly censure in you ^{pl} (*or, in regard to you, περι*).

We seem to have observed ^{a 2} this in Cyrus, that, &c.

Hence perhaps the genitive in the following constructions :

I wonder at those-who-have (*the having gen*) this opinion ^{art}, that (*how-it-is-that*) they do not speak-ill-of wealth ^{art} and strength ^{art} (*robustness*).

And verily-by Juno ^{art} I laud you ^{gen} that you seem to me to succour them as-far-as you-are-able.

I admire you of-old, perceiving (*noticing*) how (as) sweetly you sleep.

Who would not admire the virtue of those ^{art} men ?

31. The genitive expresses the person or thing from which any thing proceeds, and is governed by απὸ, εκ, or παρὰ 'from : ' or ὑπὸ, [particularly with verbs "to hear," "to experience," "to learn."]

The Armenian, when (as) he heard ^{a 1} from the messenger the things commanded by (at-the-side-of) Cyrus ^{gen} (*art.*), was astonished ^{a 2}.

I heard ^{impf} from the priests (*Ionic*) of Vulcan ^{art} at-Memphis that these things took-place ^{a 2 m} (became) thus.

O children, you yourselves (*selves*) have heard ^{a 1} (heard-into) your father ^{gen} saying these things. (*That is, have heard these things from your father saying them.*)

Is it not great-disgrace (*great evils*) to hear these things from (at-the-hands-of) bondmen ?

Listening-to ^{pl} the most shameful words from (*by : i. e. said by*) this man.

He sends hither a man to-inquire ^{fut part} of the officer what (whichever) it behoves him to do.

To inquire ^{a 2 m} of (at-the-side-of) the officers what it behoves him to do.

After (*Since-indeed*) they heard ^{a 1} the opinion of (*from*) all.
Having learnt ^{a 2} the plans of the enemy ^{p 1} from a spy, we
will consult.

*It was a (some) wise thing of him-who-taught (of the having
taught ^{a 1}) mortals to hear reasons from (at-the-side-of) their (the)
opponents.*

Hence perhaps the following constructions :

*It is most disgraceful for me ^{d&t} to listen to the words proceeding
from a frivolous man fabling silly fables (observations).*

I will hearken-to the plaintiff and the defendant both
equally.

I perceive (*comprehend*) words proceeding from a dumb (*blunt*)
man, and I hear words proceeding from one not uttering-a-
voice.

Having heard ^{a 1} both you and her.

Why does it behove us to hear other witnesses ?

Hear ^{a 1} my opinion.

It has been proved ^{p 1} how (*as*) justly your ^{art} citizens ap-
prove (*receive-from*) of the brazier and the currier counselling-to-
gether *about* political ^{art} matters (*accus.*) !

32. *Words of descent and birth arē put in the genitive, governed
by εκ, απὸ, &c.*

Cyrus is said to have-been-born ^{a 2} of Cambyses *as his* father,
but is confessed (*or allowed*) to have been-born ^{a 2} of Mandānē
as his mother.

*It is a remarkable distinction among (in) mortals to be born^{a 2}
of virtuous parents.*

Born from the same father.

Nor (*Not-and*) will he beget (*generate*) a child *from* the new-
married spouse.



*So words which express the material of which any thing is
made. [Ex sometimes accompanies this genitive.]*

Whether (*Whether-of-the-two*) they make ^{mid} the statues of brass or stone.

The way is paved ^{pf} part with stone.

The doors are made ^{pf} of palm.

A garland of grass. Rafts of hides.

A door made ^{pf} of (*from*) tamarisk.

Raiment made ^{pf} of (*from*) wood ^{pl}.

A wing of white snow.

33. So a genitive is used with substantives of all kinds to express the author of a thing implied in the substantive.

Rovings proceeding from (or caused by) Juno.

That (*To-the-end-that*) the city may be rescued ^{a 1 sub;} unhurt by the evils ^{gen} which are threatened from this land.

Announcing ^{rem} the dreams which-were-sent-by (*the*) Agamemnon ^{gen} from the shades.

A suffering sent by the Deities.

34. The genitive is put with verbs compounded with prepositions which govern the genitive, when they may be separated from the verb and placed immediately before the case without altering the signification of the verb.*

To jump-from a chariot.

To go-out-of a house.

To sail-from ^{a 1} the land.

I sent ^{a 1} (*sent-from*) you from the land.

His mother saved ^{a 1} (*saved-from*) him from the hand of Ægis-thus.

I will send (*send-away-from*) you from this land.

* “ Thus *αντιλέγειν τινὸς* will not express ‘to contradict any one :’ because *λέγειν αὐτὶ τινὸς* would mean ‘to speak in the place of any one.’ Frequently also a verb, compounded with a preposition which requires a genitive, governs the genitive, though the preposition cannot be separated from the verb ; as *αντιποιεῖσθαι τινὸς*, *εφίεσθαι τινὸς*, *ἀπολαύειν τινὸς*. Here then the genitive does not arise from the preposition, but from the relation which the verb expresses.” *Matthiae.*

Hence verbs, compounded with *κατά*, ('against,' with a genit.) which represent an action as tending to the disadvantage of a person or thing, take the genitive of the person or thing against which the action is directed, together with the accusative of the thing which is the passive object of the verb. Thus *κατηγορεῖν τις τίνος*, is to utter, to assert anything to the advantage of any one. *Αγορεῖν τις κατά τίνος*.

He charged the others with foolishness. (*Say, He alleged-against ^{impf} the others foolishness.*)

Much injustice was alleged-against ^{impf} him. (*Here the accusative becomes the nominative.*)

You pronounce me very unhappy. (*Say, You pronounced-against ^{pr} me much unhappiness.*)

I perceive (mark) you ^{pr¹}, when (with ἀν joined) you decide-against ^{a 2 subj} any-one (particular) that he has committed sacrilege or theft, (*i. e. when you condemn for it*) not making ^{mid part} the punishment according-to (agreeably-to) the greatness ^{acc} of the crimes of which they receive (take : a. 2. subj. with ἀν) the punishment, but passing-death-against all equally.

To pronounce any one guilty of cowardice. (*Say, To vote-against any-one cowardice.*)

They decreed-against ^{a 1} the men indiscriminate death.

They pour-against the sacred-places every blasphemy.

We will pump-out-against philosophy still more (*contracted form*) laughter.

He said-against life (*the ^{neut} to live*) thus-much.

They said ^{a 2} (*asserted*) that they would speak-against ^{inf} him to his (*the*) grandfather.

Having vauntingly-alleged-against ^{a 1 pr¹} the Athenians want-of-power.

There are some who laugh-against such ^{art} things.

With the last may be compared the following constructions :

How (*As*) delightful to be able to despise (*think-oneself-above*) the established-laws !

It is evident madness to contemn so-great ^{att} an authority (magistracy).

Let no-one (*not-any-one*) despise, (*imperative of περιφρονέω*) you.

35. *But other cases sometimes take the place of the genitive :*

After they went-out-of^{a 2} the Persian (Περσῶν, *iōn*) territory^{acc.}.

To exceed (*pass-out-of*) thirty^{art} years^{acc.}.

Having sailed-without^{a 1 p 1} the Hellespont^{acc.}.

The Deity is averse-from^{a 2 p} you^{acc.} (Perhaps *αποτρέπομαι* came to have the general notion of ‘hating’ or ‘despising’, and so took the accusative. So *αποτρέπομαι* below.)

Neither (*Not-either*) turn-away-from the truth (*the true^{nent}*) through (*by*) anger^{gen.}.

To Pittheus were born^{a 2 m} (*sprang-from*) three blameless children. (Ex is either *εκ Πιτθέως* or *εκ γυναικός*.)

He saw (*beheld*) children born^{a 2 m} (*sprung-from*) to them^{dat} all.

Winters make-room-for summer^{dat}.

36. *On the other hand, verbs, compounded with prepositions governing other cases, take a genitive.**

He extricated^{a 1 m} you^{p 1} shut-in^{p f} the fences^{gen.} (Here the genitive depends on *εἰσώ* or *εντός*.)

What is it (*this*) which is-not-in (*οὐκ ἔνι ; for ἔνεστι*) my^{art} ship? (I. e., *εντός*, *επὶ*, &c.)

Him you have received-into^{a 1 m} the walls.

They shall not, I swear by (*no-by*) Ceres^{art}, mock^{fut mid} (*gape-in*) at me while-I-live (*living^{gen.}*). (The genitive seems to depend on *κατὰ*, ‘down at.’)

As he sees (*marks*) me advancing-to the car. (That is, *εγγύς* or *αγχί*, ‘near.’)

* [Observe, also, that frequently verbs compounded with prepositions (which govern the genitive) take a genitive after them, which case does not depend upon the preposition, but upon the relation expressed by the verb; as, *ἀντιπολεῖσθαι τίνος*, &c.]

37. *The genitive determines place, in answer to the question, Where?*

A woman such-as is not in (*down-in*) *the Grecian* (*Αχαϊς*, *ἰδος*) country ^{acc}, nor (*not-and*) at (*i. e., in the town of*) Pylos ^{gen}, nor (*not-and*) at Argos.

I dwell far-off in the country (*fields*). (*That is, in the midst of, &c.*)

On (*i. e., επὶ*) *the left hand dwell the iron-forging Chalybes.*

I see (*mark*) *at the end-of-the-funeral-pile the cluster-of-hair cut* ^{pt.}

The body (frame) of Capaneus is smoking on the ladder ^{gen pt.}

In what (πότες) place? (That is, Where?)

In which place. (That is, Where.)

In the house of Jove.

To return (go-back-from) to the house of his father.

To the abode of Orcus.

In the abode of Orcus.

To (σε added to the end of the genitive) the house of Orcus (Hades).

To go-frequently to the house of a teacher.

38. *The genitive determines time: [answering to the question "When?"]*

Death will be *to me, whether-it-be (or) the morning or the time of dusk or mid-day* ^{nom.}

In the time of full (highest) night.

In the same winter. *On the same day.*

In the time of night. *In the time of summer (or, In summer time. However the genitive may here be governed by οὐσίης, ὄντος, which are sometimes supplied. "It being." Of this construction more hereafter.)*

He oppressed ¹ us in the former years.

He will come in a short (gradual) time.

For six years unwashed. (For the space of.)

It-did-not-happen *to them to see*^{a 2} (*behold*) their-country *for* many years.

He has not sojourned^{¶ f} here *for* (*or since*; *i. e. ex*) many years.

Since what (of-what-kind) time has the city been laid-waste^{¶ f} ?

Within thirty days from this^{¶ rt} *day let-him-go-away (go-off: a. 2. imperative).*

Within thirty days.

THE DATIVE.

1. *The dative is used as in Latin, after Giving TO, Showing favor or disfavor TO, Trusting TO, Being convenient or inconvenient TO or FOR, Saying TO, &c.**

Give ^{a 2} me (<i>i. e., to me</i>) bows.	Tell ^{a 1} me.
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Bringing great joy to you.	Friendly to any-one.
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Inimical to any-one.

Well-disposed to any-one.

He does the *things which are* very advantageous to us.

It is hard (difficult) for a father and mother to be bereaved
^{a 1 p} (*stripped-of*) *of their children.*

To be-troublesome to one's-hearers (*the hearing*).

It is disgraceful to (or for) a woman to stand (*εστηκι*) *about* amidst youths^{gen} (*youths men*).

Do not-at-all become^{a 2 m sub} a-hindrance (*in-the-way*) to us.

Old-age^{¶ rt} now is-a-hindrance (*obstructs†*) to me.

Like (*Similar*) to any-one.

To obey any-one. (*That is, To be obedient TO. Milton has: Yet to their general's voice they soon obey'd.‡*)

Serving § Phœbus.

* [The dative in Greek is used in two senses, the one answering to the question “To whom?” as in other languages; the other that of the Latin ablative. *Vide Gram. Remarks on Dative.*]

† Εμποδίζω and ενοχλέω govern also the accusative.

‡ [*ὑπακοέω* takes the genitive and dative. *Matthiae.*]

§ “Λατρεύειν, to serve; to pay honor to the Gods by offerings; in the first sense takes the dative; and in the second, though rarely, the accu-

Neither (*Not-and*) trusting (*confiding*^{P1}) to all, nor distrusting all.

O stranger, remove out-of-the-way* for a king^{P1}.

Do-thou-old-man-who-puttest-me-out-of (*Your^{art} old-age^{art}, which puts-me-out-of*) my speech^{εεν}, retire (*go-from*^{α2}) out-of-the-way for our (*the us^{dat}*) words.

Jove the son-of-Saturn has subjected (*subdued*) me to Peleus (*Ionic*) the son-of-Æacus. ('Υπὸ is supplied in the following sentence :)

Neptune has subjected^{α1} (*subdued*) me under Idomeneus^{δατ} (*Ionic*).

2. *With the verb, to 'give,' the Poets sometimes add εν:*

The Cupids, having come^{α2} (*arrived*) too-violently, have not bestowed^{α1} to (in) men a good-reputation or (*neither*) virtue.

But the above may be translated 'among men.' The following is a clearer instance :

Phœbus has not given^{α1} (*made-to-attend*) to (in) our mind (*opinion*) the song of the lyre. (*That is, has not given us a taste for it.*)

3. *Verbs of 'exhorting, ordering,' take a dative.†*

The former (*formerly*) things you did not well advise^{α1} (*commend*) to me.

sative. Eurip. El.: Τίνα πόλιν, τίνα δ' οἴκον λατρεύεις; Iph. T.; Ἐνθα τὰς θεᾶς αρφίπολον κούραν λατρεύω. It is found however in the first sense with the accusative also." Matthiae.

* Τυράννοις does not depend on εκποδῶν, which governs a genitive.

† Not however by any means ALWAYS. As the verbs, which take a genitive, often admit the proper case, the accusative; so do those which take a dative. "The verbs To order, To exhort, as προστάττειν, επιτίθλιοθαι, παραινεῖν, παρεγγυᾶν, παρακελεύεσθαι, ἐποτήθεσθαι, &c. regularly take the dative. Κελεύειν however takes not only the dative in the sense of To exhort, but also the accusative with the infinitive. Thus also προστάττειν. On the other hand, νοθεῖται, παρακαλεῖν, προτρέπειν, παροξύνειν, παρορμῆν, &c. take only the accusative." Matthiae. The latter verbs more directly and spontaneously lead the student to the accusative.

I do not advise (*commend*) you ^{dat} to will (*or wish*) him great evils. *That is, I do not advise TO you this thing.*

We intend to advise (*counsel-together*) you ^{dat} respecting those things at which ^{gen} it behoves the younger men to aim.

He ordered ^{a 1} the heralds ^{dat} to convoke the Greeks. (*That is, He ordered this to them.*)

He wishes to give-directions-to all. ($\Sigma \eta \mu a i v w$ is σ̄ματα δίδωμι.)

Hence verbs of 'ruling, governing,' take a dative:

He wishes to give-directions-to all, and to rule (*sway*) all ^{dat}. For-long he shall not rule (*govern*) the Gods.

Jove and Minerva have-power-over men and the immortal Gods.

Hector led ^{impf} (headed) the Trojans.

They led (conducted: dual a. 1. m) the Mæonians.

Hence perhaps ἀνάξ takes a dative here:

O prince ^{nōm} of Thebes ^{P1} which-has-fine-horses. (*Unless ev is understood.*)

4. The verbs to 'meet, meet with, light on,' take a dative, which is governed perhaps by σύν.

He met ^{a 1} his father,

I-for-my-part have seen (seen-into ^{a 2}) no-other of mortal men who-has-met-with (having met-with ^{a 2}) a more odious fate (*lot*) than this ^{gen} man.

See (*Mark*) lest you light-on ^{a 2 subj} the guards. See note.*)

5. The verbs to 'please, displease,' take the dative.†

Peace pleases me. (*That is, is pleasant to me.*)

You do things not pleasing to me.

Let us comply-with (*perfect subj*) the discourse which (οὐ) has pleased (fitted: pf. mid. with redupl.) us all.

* "Εντυγχάνειν, συντυγχάνειν, are found also with the genitive, for τυγχάνειν." *Mathiae.*

[↑ *ἀπίσκειν* frequently takes the accusative.]

Crœsus, not being pleased with the decision, said *² (remarked) these things to Cambyses ^{acc} (art.). (In this and in the succeeding sentence, however, the dative seems to be governed by *ὑπό*.)

They were displeased ^{impf} with his (*the of him*) mode-of-life.

6. The verbs to 'reproach, rebuke,' take the dative of the person or thing reproached, and often with the accusative of the cause of the reproach.

Doing those (*these*) things which you-would-object to others ^{ret} (or which you would blame in others) doing them

I know ^{pf mid} (have ascertained) that you would have charged (impf. of *μέμφομαι* with *ἀν**) not-even this to me (or, that you would not have blamed even this in me).

I censure not those-who-wish to rule, but those-who-are (*the being*) too-ready to submit.

They inveigh-against the Lacedæmonians particularly, and after-that the others who-participated (*the participating*) in the peace ^{gen}.

In-this-manner gaping ^{pf mid} he reviles ^{mid} Jove ^{art.}. (See note.†)

7. Verbs which signify to 'assist, help, hurt,' take a dative.

He wishes (*is-inclined*) to help the Trojans. (That is, to be of help **to**.)

To succour the injured ^{pf}.

How (*How-that*) wealth not-in-any-way assists the dead !

Ill-treating (*Maltreating*) the dead man, she said-over ^{*2} him these things : Thee, according-as (*Ionic*) I threatened ^{*1}, I will cram with blood ^{gen}.

By ill-treating ^{nom} (*maltreating*) whom ^{dat}, the Persians thought ^{impf} (*supposed*) to ill-treat Amasis ^{acc} (*Ionic*). (Here the verb takes both a dative and an accusative.‡)

* [*μέμφομαι* is found also with an accusative.]

† The active *λοιδορίω* usually takes an accusative.

‡ " *Ἄργυριν, αρύνειν, αλτησίν, βοηθεῖν, επεκουρεῖν, λασιτελεῖν*, govern ONLY the

There was no-profit *to us* searching.

8. *Δεῖ*, “*there is a necessity*,” sometimes takes a dative*.

There-is-a-necessity to you of the same question, What is virtue ? (I. e., *The same question is necessary to you*).

Why is-there-a-necessity to you of children ?

Now there-is-a-necessity for you to disclose these observations.

9. Words signifying ‘common to or with,’ take a dative, which seems to be governed by *σύν*.

This is common to all.

What is *there* common (*common in middle*) to Phœbus and you ? (That is, what has *Phœbus* to do with you ? What are you to *Phœbus* ?

There is nothing in-common to us and him.

What communion is *there* between a looking-glass and a blind man ?

They affirmed ^a ² that there was ^{inf} nothing (*no thing*) in common with themselves and the Athenians.

What is *there* in common to you and me ?

He held-communion ^a ¹ with the bad.

That-which-is (*The*) common to (upon) all.

10. Words also of ‘equality to, suitableness to, resemblance to,’ &c., or the contrary, take the dative.

Having ^{re^m} a body like (*similar*) to Helen.

Dust like smoke.

Being in sufferings akin to those-which-happened to Theseus.

dative ; *ωφελεῖν* is used in both cases. *Ονίνημι, βλάπτω* takes the accusative ONLY.” *Matthiæ.*

* “ *Xρῆ* takes ONLY the accusative.” *Matthiæ.*

These *things* are not correspondent to the *things* which have been-announced (*announced-from* : *part. pf. pass.*).

A mouse is-born in the earth, feeding-on the same fruit of the ground with man.

About (*According-to*) the same time with the seizure of the goblet. [*Dative governed by σὺν understood.*]

In the same danger with the vilest.

He was born ^{a 2} of (*from*) one mother with me.

Having reigned ^{a 1 acc} an-equal-number--of-years (*like years acc*) with Cleander.

Are not you also struck (*Attic*) with-the-same-number-of-strokes (*like art strokes acc*) as I ^{dat}?

Words ^{acc} such as he-who-was-killing ^{dat} (*the killing-entirely*) you ^{dual} would speak.

I beware-of drunkenness and sleep equally with a trap.

He was hated ^{impf} (*hated-entirely*) equally (*like acc neut*) with black Fate.

They respect a (*the*) friend equally (*from like neut*) with a father.

In-the-same-way as the dogs ^{fem}, the ichneumons are buried.

Many heard-equally-with ^{impf} me these *things*.

Speaking-the-same-language with any-one.

Having-the-same-name with any-one. (*That is, a namesake of any one.*)

Brought-up-with any-one.

Having-a-common-boundary with any-one.

To agree-with any-one.

To associate-with any-one.

So the verbs, to 'accommodate oneself to, to become,' take a dative :

As becomes a happy mother.

Things which-suit (*suiting*) those-who-have-drunk (*the having drunk r^t*) poison.

You have spoken¹ (*remarked*) suitably to my absence (i. e., with propriety, considering my long absence).

They assented (*consented*) to Hector devising evil things.

11. *The dative expresses, as in Latin, that an action is done for the advantage or pleasure or honor of any one.*

Menelaüs, for whom we have fitted-out^{a 1} this expedition (sailing). (*The dative is governed by the participle of αρέσκω, χαριζομαι, &c. Homer supplies τιμὴν αρνύμενοι Μενελάω.*)

Dissuading (*Not permitting*) him from-collecting-the-votes (*to collect-the-votes*) for a man who-had-no-city (*Ionic contract*).

If you will punish the murder for your (*the*) companion Patroclus (*i. e., the murder of Patroclus for him*). (*The dative is governed^{b 1} by βοηθῶν, αρήγων, &c.*)

Warding-off the pitiless day for your children (*offspring^{c 1}*). (*If we construe it “from your children,” this sentence will belong to a rule a few pages on. So also the next sentence.*)

To repel the hostile spear (*wooden-spear*) from your mother.

Having danced^{a 1 m} (*ορχέομαι*) in honor of the Gods, let us be cautious^{a 1 n} not (*μὴ*) to offend any-more for-the-future.

In honor of these^{a 1 t} virgins both the girls and the boys of the Delians shave-the-head.

12. *The dative expresses ‘to’ or ‘for’ in various uses.*

You are (*ἐστι*) to me a father and a venerable mother.

There were to Tellus honorable and good children.

There is not to children a finer privilege than to be-born (*have sprung-up^{e 1}*) of a good father^{g en}.

Nothing is so (*thus*) our-own as (*or*) we are to ourselves.

Let not (*μὴ*) the want-of-exertion displayed-in-the words (*of the words*) of Nicias, and the disagreement which they occasion to the young with (*towards*) their (*the*) elders, divert^{a 1 sub} you^{f 1} from your intentions.

Labor for the hands.

For (*i. e. as for ; as far as concerns*) you^{d ual} the command of Jove has its accomplishment ; but I am not-bold enough to bind^{a 1} a kindred (*cognate*) God to (*πρὸς*) a stormy valley^{d at}.

A God saves (*saves-from*) me ; but as to (or, as for ; as far as is in the power of) this man I am-undone (*am-gone*). (Ev seems understood.)

The laws *here* do not seem to take-their-rise from-that-quarter, from-whence they take-their-rise in respect to (or in, ev) most-of-the-cities (*the most cities*).

O wealth ^{voc} and government and one art excelling another art ^{gen} in contributing to a (*the*) much-envied state-of-living !

I-for-my-part beseech you to dismiss (*send-back* : a. 2. *Poët.*) your wrath to (or, with respect to ; directed to) Achilles (*Ionic*).

For (or to) me remains (*waits*) a rending by a doubly-edged spear (*wooden-spear*).

Nothing is-a-hindrance (*hinders-from*) to him-who-has-chosen (*the having chosen* ^{a 2 v.}) the life of-wisdom (*of the neut to be wise*) from-living (*to live*) according to this ^{art} manner ^{acc.}

You have gone ^{a 2 v.} (*προστέλλω*) a long way ^{acc} as for an old-man. (That is, *ὡς πρέπει*, as is becoming to.*)

You are noble-minded, as it appears to a-beholder (*having been* ^{a 2}). (*φαίνεται* or *εικάσται* might be supplied)

A thing difficult, and, for such-as me at-least, absolutely impossible.

[*The Dative expresses the opinion or judgment of a person.*]

I have honored ^{a 1} (*respected*) you as is evident to those-who-are-intelligent.

As it appears to me.

As at-least its appears to me.

As-far-indeed-as it is right for me to judge ^{a 1}.

As it appears to my judgment (*thought*).

The body, as it seemed to one touching (*handling*) it on-the-outside, was not too hot ; but the ^{neut} parts within were burnt ^{impf} (*blazed*).

Epidamnus is a city on (*in*) the right-hand as it appears to one sailing-into the Ionian gulf ^{acc}.

* [The dative is often put, especially with *ὡς*, in order to show that a proposition is affirmed, not as generally true, but as valid only with respect to a certain person. *Matthiæ.*]

Standing ^{mid} on-the-right to (*in regard to, of*) the chiefs.

To a person beginning ^{a 1 m} (*commencing*) to sail-through ^{a 1} out-of the innermost-part into the wide sea, forty (*Ionic*) days are spent.*

It is *the* ninth year to us waiting here.†

It was already *the* second day to me sailing. (*That is, It was now the second day that I had sailed.*)

What time *is it* since-the-boy-was-killed (*to the boy dat put-an-end-to pf pass*)?

How-many years ^{acc} the Egyptians themselves affirm *there are inf from Hercules dat to (ss) Amasis*, has been shown ^{pf} before.

Thou hast made-thy-appearance (*appeared-before a 2 p*) to me longing (*regretting-the-loss-of*). (*That is, as I had longed for.*)

The celebrated son of Jove and Alcmenē came ^{a 2} late-indeed but to-my-satisfaction (*to me pleased fem*).

I know (*discern*) that I am-come wished-for-by-you-of-the-slaves-only (*Say, to you dual alone of slaves anxious-for dat*).

We were pleased with your words (*Say, The words became pf mid to us gratified,*) and we are (*Ionic*) ready to do these things.

Nicias had expected what actually took place regarding the Egestæans. (*Say, The neut pl about the Egestæans gen were to Nicias art looking-out-for.*)

They said ^{a 2} (*remarked*) that-it-would-not-be with-their-consent (*to them willing*) that the army ^{acc} should go ^{inf} (*go-on*) through their (*the of them*) land ^{gen}. (*Thus Sallust : "Uti militibus exæquatus cum imperatore labos volentibus esset." Tacitus : "Quibus bellum volentibus erat."*)‡

* [In the definition of a property, distance, situation of a place, &c. there is often put a *participle*, which expresses the action with respect to which that definition is applied. *Matthiæ.*]

† [The same takes place in definitions of time, when it is to be expressed that an action has taken place since a certain person did this or that. *Id.*]

‡ [*ειναι* and *γιγνεσθαι* are often accompanied with the participle of the

Mos and *ἥμιν* is often an intelligible expression, when it is thought merely expletive :

Say ^{a 1} (*Remark*) for me ^{dat} to the king ^{acc} (*Ionic*), that I say these things.

Remember to tell ^{a 2} (remark: old form of infn.) for me, ye Trojans, to the dear father and mother of the admirable Ilioneus (*Ionic*) to weep (groan : *Ionic old form of infn.*) in their house ^{ptl} (abodes).

O child, has the guest indeed gone (journeyed ^{ptl}) ? Here *ἥμιν* is to be added ; which is thought to be either expletive or put for *ἥμιν*. But perhaps *ών* is omitted : ὁ ἀν ξένος *ἥμιν*, 'he who is to us a guest.' So the following sentences may be understood :

Lest (*In-order-that-not*) their-order (*the order to them*) should be disarranged ^{a 1 opt.}. (*That is, ή οὖσα αὐτοῖς τάξις.*)

I have heard ^{impf} from your ^{art} father ^{gen} that the Iliad of Homer (*to Homer art*) is ^{opt} a finer poem than the Odyssey. (*That is, the Iliad which is to Homer.*)

What shall be the name to-our-city (*to us to the city : that is, to the city which is to us*) ?

Lest by asking ^{nom} I should be ^{opt} a-hindrance (*in-the-way*) to-your-exposition. (*To you to the exposition. That is, to the exposition which is going to be given by you.*)

This seems to me at-least to be well spoken, namely (*the neut*) that we ^{acc} men ^{art} are ^{inf} one of the possessions of-the-Gods (*to the Gods : i. e. οὐτων*).

Your paternal habitation. (*Say, The paternal to you ^{ptl} habitation : i. e. ή οὖσα.*)

The direct way of the ways of-the-Nile (*to the Nile : i. e. οὐσῶν*) is this.

He had ^{impf} a palace of-the-satrap (*to the satrap : i. e. τὸ οὐ*).

When-indeed the barbarians had gone ^{a 2} (gone-from) from their-territory (*the territory to them : i. e. οὐσῆς*).

verb "to wish" in the dative ; in which case the participle only is translated by the finite verb. *Matthiae.*]

So without the article :

Jupiter gave ^{a 1} (*made-to-attend*) it to-their-race (*to them to race* : i. e. τῷ γένει τῷ ὄντι σφιν).

Matthiae understands here γένει to be in apposition to σφιν : which is harsh. So in the following sentence :

This bears-witness to my (me ^{dat}) opinion ^{a rt} (μοι τῇ γνώμῃ) : he supposes τῇ γνώμῃ to be a more precise explanation of μοι. But the truer construction is τῇ γνώμῃ τῇ οὐσῃ μοι. For, though the other construction might be here allowed, it would not be allowed in many of the preceding sentences, nor in these two :

No-longer do your (*to you* ; i. e. τὰ ὄντα) children see (*penetrate ^{sing}*) the light.

Lest any *thing* hanging-up should fall-on ^{a 2 subj} (*fall-in*) his-boy (*to him to the boy* : i. e. τῷ παιδὶ τῷ ὄντι οἱ).*

These constructions will account for the Greek use of the article where we use a pronoun adjective :

It-behoves you ^{p1} not (*μὴ*) to obliterate your (*the* : i. e. τὴν οὐσίαν ὑμῖν) high-character.

Pericles ^{art} endeavoured ^{impf} to disengage the Athenians from their (*the* : i. e. τῆς οὐσῆς αὐτοῖς) anger ^{gen} towards (*upon*) him ^{acc}.

Numerous instances have occurred before.

13. *The dative expresses the direction of an action TO an object.*

They all ^{fem} lifted-up ^{a 2} (*held-up*) their hands to Minerva.

Hence the verbs to 'pray' take a dative ; as in praying the countenances or the hands were lifted up :†

They prayed-to ^{impf} the Gods.

*The people ^{p1} addressed-prayers ^{a 1 m} to the Gods and (more-over) lifted-up ^{a 2} (*held-up*) their hands.*

* So "cui poma" (whose apples) in Virgil is properly : the apples belonging to whom.

† [See "Verbs of Praying," in the exercises on the Genit : and compare with the above.]

Your mother addresses-prayers often to the Gods that you ^{acc}
may return-back ^{a 2} to your home ^{acc} living.

Having prayed-to ^{a 1} ^m the Gods and the heroes.

So the verb to 'look up to or on any one :'

How (As) grimly does your country look-up-to those-who
ridicule (*the ridiculing*) her.

Of this kind may be also *αναστῆναι τινί*, 'to stand up against any
one in order to fight with him :'

I conquered ^{a 1} Clytomédés with-the-fist, and in wrestling ^{dat}
I conquered Ancæus who rose-up-against ^{a 2} me.

14. The dative stands often alone in this sense, instead of the pre-
position *πρὸς*, *εἰς*, *επὶ* with the accusative :

I have been hanged ^{a 1} *up* for-the-purpose-of-having (upon) a
fleet travel ^{dat} to the dead (*ghosts*).

She whirled ^{impf} (rolled) the thread *in* the distaff ^{dat} with her
fingers ^{dat}, and cast ^{impf mid} the threads (*spun-threads*) to the
ground (*plain*).

When (*επεὰν*) they have collected ^{a 1 p subj} (*Ionic*) at-Sais to
(or for) the (*Ionic*) sacrifices (*Ionic*).

The same may be the ground of the construction *ὑποστῆναι τινί*, *
'to await an enemy, not to give ground,' *excipere*.

The Athenians, having dared ^{a 1} to await ^{a 2} the Persians,
conquered them.

It-behoves those who-inhabit (*inhabiting*) a great city to wish
to await ^{mid} the greatest calamities and not (*μὴ*) to obliterate
their (*the*) high-character.

15. Hence those verbs† take a dative which are compounded with

* "It more commonly takes the accusative. Both constructions are united in Eurip. Herc. F. 1352 : *Ταῖς συμφορᾶς γάρ θστις οὐχ ἴψεταται, οὐδὲ αὐδρᾶς ἀν δέναιθ' ἵποστηναι βλόσ.*" *Mathiæ.*

† "These verbs are often constructed with the accusative. *Προσκυνεῖν, προστεπεῖν, προσφυγεῖν, προσπτέσσεθαι*, &c. govern ONLY the accusative; so that on the whole the idiom is to be carefully observed." *Mathiæ.*

επὶ and *πρὸς*, serving to mark more precisely the idea of the direction of an object, although these prepositions by themselves in that sense govern the accusative.

For a twofold affliction (*damage*) warred-against ^{impf} her.

Having gone-out-against ^{a 2} the Athenians.

We wait at-home (*in abodes*), having been eager for-a-long-time (*Ionic*) to lay-hands-on ^{fut} food (*corn*).

They engaged-in ^{a 1} the *very same acts*.

A spirit of talking freely came upon me. (*Say, The* ^{neut} *to talk-freely* ^{a 1 m} *came-on* (*pf. mid. with Attic reduplic.*) *me.*)

They like to laugh-at the dead ^{p1}.

To apply (*hold-forward*) the mind to business (*things*).

To attack (*cast-at*) the wall.

To laugh-at any-one.

They were-friendly-with ^{impf} Xerxes ^{art}, as-they-had (*having*) with them Onomacritus, an Athenian man, a seer, and an arranger of-the-prophecies (*of prophecies the*) of Musæus.

To be-like a man both by (*according-to*) nature ^{acc} and by-behaviour (*rightly*).

So with *κατὰ* in *καταγελάω*: [*in Herodotus.*]

He went ^{a 2} into the temple (*fanē*) of Vulcan ^{art}, and laughed-at ^{a 1} the statue much (*many neut acc p1*). (*Make "the statue" one word.*)

16. Even verbs, compounded with prepositions which never govern a dative, take the dative, when they express such a direction **TO** an object.

Bad strife came-to ^{a 2} (*i. e. came to the minds of*) the thrice-wretched men ^{dual}.

When (*At-what-time-soever*) any-one is ^{subj} near-thinking that-he-is-going-to-die ^{fut inf} (*end*), there comes-to him a terror and a thoughtfulness about *things concerning* which ^{gen} it had not entered ^{plup mid} (*gone-into*) *into his mind* before (*hitherto*) to think.

A kite ruled ^{impf} the Greeks ^{gen} then and reigned ^{impf} over

them.—What? the Greeks?—Yes, and this kite, when reigning, first taught ^{a 1} (showed-down) them to fall-down-before the kites. [This verb “To fall down” is elsewhere joined with the genitive.]

17. *Otherwise verbs, compounded with prepositions which by themselves require the dative, govern the dative if the preposition may be separated from the verb without affecting the sense.*

Seeing-in the countenance resoluteness (*the resolute^{neut.}*).

I superintended ^{impf} the mountain flocks.

He took-the-votes-of ^{a 1} the meeting.*

He cast-around ^{a 2} your (*Doric*) hair ^{pl} a prize.

They were-involved-in (*fell-about* ^{a 2}; i. e. fell among or into so as to be surrounded by) more and greater evils.

To involve (*cast-round*) in the greatest calamities.

Infamy more (acc. neut. with art.) than praise attended (*stood-round-about* ^{a 2}) us not justly (*reasonably*).†

Send-with me *one* of your attendants.

Poverty is always nourished-with Greece ^{art.}.

To partake-with (*participate*) any-one of any *thing*.

18. *This reference or respect TO a person or thing can properly take place only with verbs, because it is only admissible in action; but the dative often accompanies substantives also which are derived from or allied to verbs governing the dative.*

Such (*Of-such-a-kind*) is the gift (*donation*) of the Muses to men. [Plato uses the accus : with *eis*.]

Ye complain of how many woes (*cryings*) Minos sent ^{a 1} to you in-consequence-of (*from*) the aid ^{pl} ye gave to Menelaüs ^{dat} (*Attic*).

* “The construction seems to arise from this, that *επιψηφίζειν* is the same as *ψῆφον επαγαγεῖν τινι*. Thucydides used it with *eis*: Επεψήφιζεν εἰς τὴν εκκλησίαν τῶν Λακεδαιμονίων. Plato uses it actively: Επιψηφίζειν τὸν παρόντας.” *Matthiae.*

† [The accusative is a more usual construction with this verb than the dative; but *περιέστη* is only a more figurative expression for *τύλεντο ἡμῖν*. See *Matthiae*.]

In-consequence-of (*From*) the ancient spite ^{P¹} of Mars to Cadmus.

Our (*The of us*) mission was ^{A² m} (*became*) not by-way-of (*unto*) contradiction to your ^{art} (*plural*) allies, but for (*about*) things for which ^{gen} the city sent ^{A¹} *us*.

They resisted ^{A²} (*stood-over-against*) the Mede ^{dat} for-the-sake-of the subjugation ^{gen} of Greece to themselves ^{dat}.

Help ^{art} (*acc.*) to friends ^{art} in the war.

A likeness ^{acc} of this *city* to the others.

Those-who-find-fault-with (*The finding-fault-with acc*) the advice (*consultation*) of Periander to Thrasybūlus.

19. *The dative expresses 'from' somewhat as in Latin : 'Mea mihi adiurerunt.'* It probably depends on παρά, 'at the side of,' 'by the side of,' 'from beside.'

Thus then (*consequently*) having spoken ^{A¹} (*uttered-a-voice*), he received ^{A¹ m} *from him* a brazen spear.

She received ^{P¹ oP pass} *from the fair-cheeked Themis* a cup.

I take-away (*take-from*) *from you* fights and wars.

From whom can-I-hear (*a. 1. opt. with ἀν*) at-any-time a serviceable (*advantageous*) observation ?

Hear (*κλῦμι*) *this from me*, O offspring of Jove.

For-how-much may I buy ^{subj} (*redeem*) *from you* the little-pigs ? Say.

I will exact (*seize-on A² m subj*) an oath *from the Trojans*.

You would get (*a. 2. m. opt. of αἴρω with σε*) favor and glory (*repute*) *from the Trojans*, and chiefly (*mostly*) of (*out-of*) all *from the king Alexander*.

He is worthy of death *from* (*i. e., at the hands of*) the city.

Achilles *is* worthy of honor *from us*.

Take-a-blessing *from me*, O Patroclus, even in the house ^{P¹} of Orcus (*old form*).

I am not able to hide ^{A¹} *from* (*beside*) you ^{dat P¹} this evil.

20. The verbs, to 'follow,' take a dative, which is governed by σὺν, μετὰ, επί.*

I followed ^{impf} (poët. without augment) with Hercules.

Neither does hunger company with (amidst) men who-move-in-the-straight-path-of-justice.

With (Together-with) her (ἥγε) followed ^{impf} two attendants (ministers).

The Medes followed ^{impf} close-on Cyaxares ^{art}, and the Persians close-on Cyrus ^{art}, and the others close-on them.

Follow me. I will follow you.

The night messenger succeeds-to the day messenger.†

So substantives, adjectives, and adverbs, derived from these verbs, take a dative :

The-one saying ^{p¹} nothing agreeing-with (following-on-with) the-other (<θάτερος).

Consequently-upon these things.

The ^{masc} wind which is next-to the Cæcias is called Boreas.

One evil successory to another evil.

There comes (arrives) a succession to the former watch.

Hither may be referred the following constructions :

Storm upon (or, succeeding to) storm would bear (opt with κεν) me hither-and-thither.

You would see (see-to : a. 2. opt. with ἀν) one (another) rushing (όγμενος for οπόμενος) upon another towards the bank ^{ακρ} of the western God.

Murder upon murder has destroyed ^{* 1} (ruined) the house.

Murder upon murder, and pangs upon pangs.

21. Various other verbs take a dative, governed by σὺν, &c.

* [That the dative with these verbs does not express their personal object, but a companionship, is evident from this, that they are often constructed with μετά, σύν, &c. *Matthia.*.]

† [Here διαδέχομαι is used for ἵππομαι ; otherwise διαδέχομαι is a transitive verb, as the Latin *excipere*.]

We talked ^{pf} pass (*debated*: *with the change of the reduplication into ει*) with one-another a little time ^{acc}.

One (*The*) speaking (*prating*) to himself.

Reconciled ^{a 1 p f em} (*Conciliated*) to you.

The good women mixed ^{pf} part with the bad.

Let the earth be mixed (*a. 1. imperative*) with fire.

They ^{dual} (*The*) strive with one-another.

The Greeks fight even with the immortals.

I wage-war* *with the Trojans* on-account-of Helen ^{gen}.

A procrastinator struggles with losses.

They assert that this thing only ^{acc}, namely a just and good judgment (*opinion*), vies ^{inf} with life (*i. e., is as great a good as life itself*).

To go-to-law with any-one.

To box with any-one.

We assert that we alone ^{nōm} endangered-ourselves ^{a 1 inf} with the barbarian at Marathon ^{dat}.

22. *The words 'an army, fleet, and the different classes of soldiers, ships, &c.' are generally accompanied by a dative only, without σὺν or ἅμα, when they constitute an accompaniment.*

When (*When-indeed*) the Athenians had gone ^{plup} pass (*come-from*: *Ionic form*) with twenty ships... (*Here however εν may be understood.*)

The Ionians, having come ^{a 2 m} (*come-from*: *Ionic*) with this ^{art} fleet to Ephesus ^{acc}, left ^{a 2} (*left-down*) their vessels at (*in*) Coressus of the Ephesian ^{f em} territory, but *they* themselves went-up ^{impf} (*mounted*) the country with a large force (*hand*).

The Lacedæmonians succoured ^{a 1} the Dorians *with* 1500 (*five-hundred and thousand*) heavy-armed-men of themselves, and ten-thousand of the allies.

* "Πολεμεῖν is constructed with the accusative also in the sense of, To attack." *Matthiæ.*

Having made-an-attack ^{a 2} on (*into*) Eleusis with an army of Peloponnesians.

Two-hundred triremes having sailed ^{a 1} to Egypt ^{acc} were lost ^{a 2} with the crews themselves.

In-case any-one of the Egyptians should touch ^{a 1 subj} (*touch-slightly*) a sow, he-then-is-wont-to-dip ^{a 1} (*αποβάπτω*; separating the verb from the preposition by *ων*, the Ionic of *ούν*) himself with his very garments.*

Having shut-up-together ^{a 1} (*shut-in-together*) the children and the wives (*women*) of the citizens in (*into*) the docks, he had ^{impf} them ready to burn ^{a 1} (*burn-in-a-r, together with* the docks themselves.

23. *The verb χρόμαι, 'I use,' takes a dative.†*

If-you-use (*Using*) my advice ^{p 1}, you will not be cruel towards your ill-fated boy.

They use throwings of stones against (*towards*) one-another ^{acc}.

I know (*am-familia -with*) how to be acquainted-with friends who-do-not-endeavour to act-unjustly.

This man, having-snatched ^{a 1} your letters from my hands, does not-in-any-way wish to practise (*use*) justice ^{acc} (*right*).

The origin of this construction is not clear. Matthiae thinks it may be referred to the use of the 'mean' or 'instrument,' of which more presently. Unless, he says, the dative in this case also marks an ACCOMPANIMENT, for Sophocles joins σὺν with it : Antig. 24 :

Επεοκλέα μὲν, ὡς λέγουσι, σὺν δίκη

Χρησθεῖς δικαιᾳ καὶ νόμῳ, κατὰ χθονὸς

'Ἐργατε.'

But here the construction may be, χρησθεῖς (Επεοκλεῖ) σὺν, &c.

* [" If the word expressing the accompaniment has *abtōs* with it, then both are put in the dative without *σύν*.]

† It takes an accusative very rarely.

Possibly χράεμαι is for χεράομαι, from χειρ, χερός, and means "I apply my hand TO."

24. Verbs passive take a dative, governed by ὅπερ.*

Instructed ^{perf} under a good instructor.

A son educated ^{perf} under (or by) his (the) father.

So they ^{dual} (the) subdued ² by two (δοῦλος) brothers went ² (journeyed) to Erebus ^{acc}.

He is guarded by attendants (waiters):

The good things which you promised ^{impf} to do ^{fut} have been executed ^{perf} by you.

So verbals in τεος :†

This is clear, that if (if-altogether) you wish (are-inclined : Attic) to be respected, you-must-help-the-city (the city must-be-helped you ^{dat}).

Greece ^{art} must-not-be-overlooked by them while it is being destroyed (utterly-perishing).

25. When the verbal is in the neuter, i. e. ends in τεον, the nominative is changed into the case of the verb, as in Latin. Cicero : "Via, quam nobis quoque ingrediendum sit," &c.

These things must-be-done by you ^{pl}.

The person is frequently omitted :

(Observe that from this to the end of the rule the words "to-be-desired," "to-be-undertaken," &c. are to be looked for in the Index under TO.)

* [Passive verbs frequently take after them the genitive of the agent governed by a preposition : the construction in the test is sometimes imitated by Latin writers, see Livy 21. 34.]

† [When the verbals take an accusative, two constructions are made use of. 1st. Either the verbal remains in the neuter impersonally, and retains, as an active, its object in the accusative : or 2d. (as above) the object becomes the subject, and the verbal is referred to it as a passive in the same gender, number, and case, like the fut. part. pass. in Latin ; and the person which accompanies the verbal is put in the dative. Matthiae.]

Peace ^{gen.} **is to-be-desired.**

The work ^{dat.} **is to-be-undertaken.**

Virtue ^{art.} **is to-be-cultivated.**

Prudence *is* **to-be-pursued** and **to-be-cultivated**, and **licentiousness** *is* **to-be-fled.**

Tea, the neuter plural, *is often used for τεον :*

But we-must-assist (*to-be-assisted*) **in haste.**

Even the dregs are to-be-drunk.

The following construction is totally opposite to the above :

We ^{dat.} *are (is) not at-any-time (not-ever) to-be-worsted* ^{ptl.} *by women* ^{gen.}. (*Properly, It is not at any time to be worsted to us by women.*)

26. When the verbal has a neuter sense, the person is put in the accusative. In this case the verbal has the construction of χρή with the infinitive :

Those-who-have (*The having* ^{acc.}) mind are-not-to-serve (*οὐ δουλευτέον*) thcse-who-think ^{dat.} (*the reflecting : which is governed by δουλεύω*) thus ill.

Neither (*Not-and*) sheep ^{acc. ptl.} nor (*not-and*) any (*none*) other thing in-any-way can-live (*to-be-lived*) without a shepherd, neither indeed (*in-fact*) boys without certain ushers, neither bondmen without lords.

27. The dative is used to express ‘ a mean or instrument.’* It is governed by εν, ὑπὸ, &c. sometimes expressed.

* “ The dative marks properly the immediate and near instrument ; διὰ with the genitive the more remote, by which the use of the former is admitted. The chief passage is Plat. Theat. p. 139 ; Σκέψει, απόκρισις ποτέρα ορθοτέρα· ὃ δρῶμεν, τοῦτο εἶναι οφθαλμοὺς, η δι’ οὗ δρῶμεν· καὶ ὃ ακονομεν, ὥτα, η δι’ οὐν ακονομεν ; ΟΕΛΙ. Δι’ ὧν ἔκαστα αἰσθανόμεθα, τροιγε δοκεῖ, ὃ Σώκρατες, μᾶλλον η οἴε. ΣΩ. Δεινὸν γάρ που, ὃ πᾶτ, ει ποδλα τίνες εν ἡμῖν, ὕστερ εν δουρεσοις ἵπποις, αἰσθῆσεις εγκάθηνται, αλλὰ μὴ εις μλα τινὰ ιδέαν, ειτε Ψυχὴν, ειτε δεῖ καλεῖν, πάντα ταῦτα ξυντείνει, η διὰ τούτων, οἷον οργάνων, αἰσθανόμεθα δσα αἰσθητα.” *Malthiae.*

Having seen ^{a 2 f e m} (*beheld*) you with (*in*) *my eyes*.

That the Gods send you, is clear by (*in*) celestial signs.

He was bound ^{p f} by (*in*) a happy necessity.

They died ^{a 2} by *the heat*.

Him (*The*) he struck ^{impf} (*shoved; without augment*) *with his sceptre*, and upbraided ^{impf} (*without augment*) *with this speech (fable)*.

To see (*mark*) *with the two eyes* ^{d u a l}.

Cyrus ^{art} was building *the wall* *by means of the workmen who-were-present (present)*.

Motions made with the body.

The shooting *with darts* ^{art}.

To infer from the things before granted ^{p f}.

The Scythians make-divinations *by the help of many willow rods*.

To judge-of (*weigh*) any thing *by any thing*.

28. *The dative** expresses the cause proceeding from an affection or disposition of the mind as the motive of an action.

I speak (*speak-out*) *from good-will*.

From motives of fear ^{p l} I loosed ^{a 1 m} (*loosed-from*) him.

Melitus seems to have written ^{a 1 m} this ^{art} writing (*i. e., to have made this accusation*) *from a spirit of insolence and wantonness and youthfulness*.

He thought ^{impf} (*regarded*) that those, who were not ($\mu\nu$) present ^{o p t}, were-absent ^{inf} *from a certain want-of-self-command or injustice or indifference*.

The Poets often add αμφι or περι :

From-motives-of (About) ancient (primitive) dread I shudder to speak ^{a 1}.

From-a-feeling-of (Round) indignation.

* "Here also the dative expresses the nearer, διὰ with the accusative the more remote motive. Thucyd: Οἱ Δακεδαιμόνοι ασθενεῖσα σωμάτων διὰ τὴν εὐθέσειαν ὑπεχώρουν." Matthiae.

The spirit in (Poët.) the breast ^{P1} of the boar rages through-a-conscious-feeling-of (about) powerfulness.

29. *The dative expresses also every external cause.*

Elated by riches (resources) or honors or comeliness of body.

Puffed-up ^{Pf} by (upon) birth, elated ^{Pf} by (upon) wealth, and inflated ^{Pf} by (upon) power (ability).

He was in-no-way pleased ^{impf} with the Scythian manner-of-living.

And he said ^{A2} (affirmed) that he was not any-longer contented ^{int} with these things alone. (Express "and not" by οὐδέ.)

*Fearing the Athenians on account of what-had-been-done (the ^{P1} done ^{Pf}).**

The Athenians have rushed ^{Pf} ^{pass} (hurried) against (upon) us ^{acc} with a great (much) armament, nominally indeed on account of the alliance of the Egestæans, and with a view to the re-establishment of the Leontines, but in-truth (the true ^{neut}) from a desire (lust) of obtaining Sicily ^{gen}.

We are not insolent on account of our successes (well-doings). ("To be insolent" is εξυπιζειν.)

No-one of our fathers was driven-out ^{Pf} (with redupl.) on account of either (not-and) weakness or (neither) poverty, or (neither) was respected ^{Pf} on account of the things opposite to these, as (just-as) in other cities.

You who have been so-long admired ^{int} through (down-in) Greece ^{acc} (accus.) for your (the) knowledge of our (the) language and for your (the) imitation of our (the) manners (turns-of-mind).

I wonder at your (the) shutting of the gates against me ^{gen}.

The Thessalians were admired ^{impf}† for (upon) their horsemanship and wealth.

* [Here the dative is rendered by "on account of."]

† [Verbs of "admiring" govern the dative, but δύαπαι governs either an accusative or a dative.]

The Lacedæmonians justly (*reasonably*) are-glad *on account of you* (*i. e., are pleased with you*).

Having admired ^{• 1} *ppl* (*marvelled-at*) the deed.

It behoves *us* not ($\mu\nu$) to covet great ^{gen} things; but to acquiesce-in* our (*the*) present circumstances.

The king of Asia ^{art}, not being-contented-with the good things which-were present (*present*) to him, but hoping to enslave ^{fut mid} Europe ^{art} also, sent ^{• 1} (*commissioned*) an army 500,000-strong (*fifty ten-thousands*).

They are-contented (*acquiesce-in^{mid}*) with (*upon*) the gifts given by the people ^{gen} (*concourse*).

Soldiers, (*Men soldiers*) do not wonder that I am-aggrieved about the present things.

The city of the Lacedæmonians being-aggrieved about (*upon*) the siege.

He took-ill ^{• 1} none of the *things* which-had-been-written (*written^{fr}*).

He is-very-grieved at (*upon*) the *things* said by you ^{see}.

I-should-have-done-him-injustice (*impf. of αδικέω with ἀv*), if-I-had-not-been-aggrieved (*not being-very-grieved*) at his (*the*) death.

Ashamed ^{p1} at the *things* done ^{fr}.

In the hands (*palms*) of an expert workman, who is-well-skilled ($\varepsilon\delta\eta$) in all wisdom ^{gen} through the hints of Minerva.

Cadmus killed ^{• 1} (*ruined*) the dragon through the skill (*discretion^{p1}*) of Minerva.

To say any *thing* from hearsay.

30. *The dative expresses the kind and manner of an action.*

To escape ^{• 2} (*fly-through*) by violence.

Cyrus ^{art} did ^{impf} this with carefulness.

* Say ^{• 2} (*Remark*) with what right do these, having bound ^{• 1}

* Στίρψω and αγαπάω, 'I acquiesce in, am contented with,' take also an accusative.

(bound-thoroughly) your hands with cords ^{dat.}, drag (lead) you and your boy?

Doing all things with justice (right).

The Athenians went ^{impt. mid.} (went-on) in a run towards the barbarians.

In a public ^{fem.} manner.

In a private ^{fem.} (peculiar) manner.

On-foot. (*Pedestrian* ^{fem. dat.})

In reality (the being ^{neut.}).

If any-one thinks (imagines) to do ^{rat.} any thing either with justice (the just) or with violence.

Entirely. (Some entire ^{masc. 1st.}. That is, In a certain entire manner.)

Entirely. (The entire ^{dat. pl.}.)

Hence perhaps, in verbs of punishing, the punishment is in the dative:

To punish (fine) any-one with death or banishment.

The Athenians fined ^{*1} him a thousand drachmas.

31. *The dative often signifies 'with respect to.'*

Swift with respect to the feet.

I am still the same with respect to the measure.

Having-despotic-power with respect to dominion ^{rat.} (licence), but heading-a-republic with respect to benefits ^{rat.} conferred by him.

To be-forward in injustice.

To excel in intellect.

With respect-to (In) a long old-age, he coincides with this man ^{dat.}.

32. *The dative expresses the relation of the measure, degree, &c. with the comparative and superlative.*

By-far the best of men. (Ev seems understood.)

More (acc. neut. pl. contracted) by some little (brief).

Older by a year.

Eretria has been now reduced-to-slavery ^{rat.}; and Greece ^{rat.}

has become ^{pf mid} weaker by a considerable city (*i. e.*, has lost one and so has become weaker).

Semiramis was-born ^{a 2} five generations (*Ionic*) before ($\pi\acute{\rho}-\tau\acute{s}pov$) Nitocris ^{art} (*genitive*).

Greece ^{art} is become ^{pf mid} weaker ^{f em} by the loss of that renowned city.

33. *The dative is put in definitions of time and place, in answer to When? and Where? and is governed by εν.*

Fatality leads my sister to die ^{a 2} on this day.

His (*The of him*) sons beheld ^{a 2} in the same day both the preservation of themselves and the punishment of their (*the*) enemies.

This day I have been released ^{pf pass} (*liberated*) from fear ^{gen}.

The sixtieth year after the taking of Ilium.

The Thasians being now besieged the third year ^{acc}

The Sinōpe ^{acc} which-is (*the*) in the Euxine sea.

I beheld ^{a 2} in Tyre ^{art} another temple (*fane*) of Hercules.

When we were at Marathon.

The trophies which-are (*the*) at Marathon, and Salamis, and Platæa.

On this (*the*) same day.

34. [*With the dative case of a substantive a pronoun is often construed in the dative instead of the genitive; this takes place in the old poets particularly.*]

How shall any-one of the Greeks zealously (*zealous*) obey ^{subj mid} thy ^{dat} words ^{dat?}

If at-any-time thou supportedst (*stood-by* ^{a 2}) my father.

He corroborates my (*to-me*) opinion ^{art}.

A world which Jupiter gave ($\ddot{\sigma}\tau\alpha\zeta\omega$ ^{a 1}) to their race. [Say, to them ^{dat} to race ^{dat}.]

ACCUSATIVE.

1. *Of verbs which take an accusative, the following are the most striking.*

I often wondered ^{a 1} with what (*Add, "at-any-time"*) words ^{dat}

those-who-accused (*the having written*^{* 1^m) Socrates persuaded^{* 1} the Athenians^{**} that he was^{***} worthy of death. (See Ennius : *Quis te persuasit?*)}

They replied^{* 1^m to the thing asked^{* 1}.}

I have not *any* thing, Socrates (*O Socrates*) to reply^{* 1^m to (*towards*) that which you ask.}

He insulted^{* 1} (i. e., treated with *insult*) me. (*Οὐ βρεπώ εἰς, I do an insult to;* εἰς or πεπι being understood.*)

The Syrians thought^{* 1^m fish^{* 1^m to be gods, and did not permit^{* 1^m any to injure them^{**} (*i. e., set unfairly towards, εἰς or πεπι being understood, them, neither doves*^{**} (*art.*)).}}}

2. Several verbs signifying to 'profit, assist, injure,' take an accusative : as in Latin, 'adjuvo, ldeo' :

Do not (*μὴ*) assist mortals out-of (beyond) season^{* 1ⁿ.}

If at-any-time you have profited^{* 1} (or gratified) the heart of Jove either in word^{* 1ⁿ (*observation*) or (*Poët.*) also in deed.}

To die^{* 2} ingloriously, having received^{* 2^{dual} (*taken*) an honorable reputation (*mention*), boots us† nothing^{**}, neither advantages it us.}

You will not hurt^{* 1} me more (*greater*: acc. pl. neut. contracted) than yourselves.

Απείβομαι, I 'remunerate a person,' takes an accusative of the person or thing remunerated :

I wish to 'remunerate^{* 1} you with the kind-service^{* 1^m of my hands.}

I should mean, I pay back a thing to a person. Εἰς or πεπι seems understood.

* [βρεπέειν εἰς τινα is to be distinguished from the expression without the preposition in this, that when the preposition is not used it relates to one's self, e. g. to any maltreatment of the person: but with the preposition it signifies "to insult any person connected with one." This distinction is not always observed. βρεπέοθαι in the passive has sometimes the preposition εἰς after it governing an accusative of that as to which the action of the verb is suffered. Viger.]

† Unless, says Matthiae, ἡμᾶς is governed by επωφελεῖ. But this is harsh.

To pay-back the benefits of the Gods.

Αμείβομαι, 'I answer,' takes an accusative :

Hippias answered ^{impf} him, that &c. (That is, πρὸς, &c.)

3. Other similar verbs take an accusative : viz. verbs signifying, To flatter, To protect, To be wanting, &c.

I will avenge-myself-on ^{mid} (i. e. avenge for myself) my ^{art} murderer.

I avenged ^{a¹ m} (punished) the blood of my father.

The Medes and Egyptians attended-him-as-spear-bearers, as he was marching ^{acc} through Thrace ^{art} (gen.). (Perhaps a participle is understood, as πέμποντες.)

Pausanias was-the-guardian-to ^{impf} Pleistarchus. (Here επιτρόπεύω is the same as επιτρόπος ειμί, but takes the construction of a transitive verb. So κολακεύω is κολακός ειμί, but takes the transitive construction :* I act to another as a flatterer. [But επιτρόπεύω, in the sense of "To be regent or governor", has usually the genitive.]

What is more delightful than to flatter no-man (*not-any-one of men*), either (*not-either*) Greek or (*not-either*) barbarian, on-account-of gain (*reward*) ?

Fathers ^{art} provide-for their (*the*) children ^{gen}, in-order-that good ^{art} things may never (*not-at-any-time*) be-wanting-to ^{fut} indic (i. e. fail, leave) them.

I am consulting in-what-way I may fly-away-from you. (That is, flee you far from you.)

When (*As*) they declined ^{a¹ m} (fought-off) this

I am-ashamed-of my (*the of myself*) calamities. (Perhaps πεπὶ is understood; or ὅπων, &c.)

Respect your (*the*) parents and have-a-sense-of shame-for (i. e., reverence) your (*the*) friends.

They reverence nothing so-much (*so-greatly*) as their-rulers (*the ruling^{pl}*).

* Plutarch has the dative after it.

4. Many neuter verbs take an accusative, governed by ἐρῶν, ακούων, &c. ; or, by περὶ :

Who would rejoice ^{1 opt} (*Aeolic with ἀν*) at these things ?

I rejoice-at your-success (*you succeeding*).

Take-courage-with-regard-to (*i. e. Fear not*) the hand of an old-man.

He boldly-dared ¹ the way.

If any men respect you, them salute-in-return, in order-that (*to-the-end-that*) they may take-courage-with-regard-to ^{1 subj} (*be-confident*) you.

We go-over Greece ^{art} (*acc.*), desponding and wandering, displeased* (*taking-ill*) at every-dwelling-place (*all the dwelling-places*).

Ill-disposed to (*about*) the sciences.

All which things beholding (*inspecting*) I was-displeased ¹ (*took-ill*).

5. Ποιέω, πράττω, &c., λέγω, ἔπω, &c., take an accusative† of the person or thing to whom or of whom any thing good or bad is done or said. This accusative is governed by περὶ, πρὸς, εἰς, &c.

Do not (*μὴ*) do (*imperative*) ill towards or to the dead ^{1 pf.} (*pf. part. of θυήσκω*).

They do well‡ to their (*the*) friends, and benefit their (*the*) native-country.

* Δυσχεραίνω is δυσχερῆς εἰπ.

† A dative is often used. Hom. Od. §, 289 : "Ος δὴ πολλὰ κάκ' αιθρώποις τινεώργει. Where the construction may be : εώργει πολλὰ (όντα) κακὰ αιθρώπουσι. So Isocrates: Μηδὲν αγαθὸν ποιήσας τῇ πόλει : i. e. μηδὲν (δν) αγαθὸν τῇ πόλει. This may be the foundation of the construction in other cases, where the adjectives 'good' and 'bad' are not used, but are understood. Plato: Ταῦτα ποιήσω καὶ ζένηρ καὶ αστῷ.

‡ Ποιεῖν sometimes takes two accusatives; as, ποιεῖν τινα ἀνόητον, to deprive any one of the enjoyment of what is expressed by a genitive following. Both ποιεῖν and πράττειν, when joined with the adverbs καλῶς or κακῶς, sometimes have the dative of the person; as, ποιεῖν τινι τον λόγον. The signification of ποιεῖν is very general—depending often upon the

The servants (*domestics*) did ^{a 1} to the horse as he ordered ^{impf.}

Does it not appertain to me to do-well *to* my-own (*the of myself*) city?

To do-ill *to* the territory of *the king*.

To act-ill *to* one's (*the*) friends.

To do-hurt-*to* the city.

With two accusatives:

They (*The*) have never-at-any-time desisted ^{impf. mid.} doing many evils *to us*:

The good things which you promised ^{impf.} to do ^{fut.} *to us* . . .

The remote object in the dative:

Doing ^{p1} (*Working*) the greatest evils *to cities* ^{art.} and *to individuals* ^{art.}.

I could (*opt. of δίναμαι with ἀν*) not either (*not-and*) speak well *of* or (*not-and*) do well *to one-who-endeavoured* (*the endeavouring*) to annoy me *in word* ^{dat.} and *deed*.

The verbs λέγω, ἔπω, &c.

*The good speak ill of the bad.**

And do you be (*έσσο*) courageous, that (*to-the-end-that*) someone of *your posterity* may speak ^{a 2 subj.} (*remark*) well *of* you (*i. e. praise you*).

We wish (*are inclined*) to speak-well-of ^{a 1} (*i. e. celebrate*) our (*the of us*) fathers.

He-who-speaks-badly-of (*The speaking-badly-of*) father or mother, let him die (*end*: *imperative*).

And then Ajax said ^{a 2} (*remarked*) *to Menelaüs*.

He (*The*) says (*says-among*: *poët.*) *to him*.

word which it governs. The following are a few of the most remarkable meanings: with a noun signifying 'time,' it means 'to pass or spend:' *ἐποιήσατο μητέρα*, "he adopted:" *ποιεῖσθαι ἐν δρυῇ*, "to be angry with:" *ποιεῖσθαι περὶ ξαντὸν*, "to seize:" *ποιεῖσθαι γνώμην*, "to judge:" *ποιεῖν εἰς τινὰ*, "to make verses upon:" *ποιεῖσθαι θῆτα*, "to hire a servant:" *φίλον*, "to receive into one's friendship:" &c. Vid: Viger's Gr: idioms.]

*[The accusative denotes either the person addressed or the object spoken of.]

Do you say these (*ταῦτι, which is the Attic*) things to your (the) commander, being a beggar as you are?

You have said (*said-out*^{a 1}) many things of me to many ^{acc}, how-that I rule rashly (*rash*^{rem}) and beyond what-is-just (*right*) insulting both you and yours (*the your*^{neut p1}).

As actors ^{art}, when (*with ἀν postfixed*) in tragedies ^{art} they say ^{subj} the worst things to (or of) one-another.

'To decree (*To say*) a guard.

I bid your ^{art} Venus* a-farewell (*to farewell*). (That is, I wish to have nothing to do with her.)

6. Many verbs, besides those in the last Rule, take two accusatives, one of which is governed by πρὸς, πρὸπερ, περὶ, κατὰ, εἰς, &c., especially when, in addition to the whole object, a part of it is named to which the action extends. These accusatives are SINGLY found placed after the verbs.

He made-enquiries ^{a 2 m} of all in the house after (or for) the boy.

Cyrus ^{art} asked ^{impf} of the deserters the things appertaining to (from) the enemy ^{p1}.

Cambyses begged ^{impf} of Amasis his daughter.

To beg of the people some body-guards.

To exact (*i. e. require*) of Augeas an insolent reward.

Having extorted ^{a 1 rem} so-great a quantity of money ^{art} (riches) from the allies.

They collected ^{impf} (*collected-from*) tribute ^{p1} from those who-sailed-down (*the sailing-down*).

Nor take-away (*subtract*) from him the girl.

He took-away ^{a 2 m} (*took-from*) the breath from my-only (*the to me only*) and dear boy.

* The dative is also used with λέγω χαιρεῖν. [Ex. gr. πολλὰ εἰπόντα χαιρεῖν τῷ ἀληθεῖ, " bidding a long farewell to truth." In bidding adieu to what is hated, χαιρεῖν rather assumes the nature of an imprecation, as in Eurip : Hippol. 113. *Viger.*]

Jove took-away ^{impf} (*took-away-from*) boasting from Teucer.

Let not ($\mu\eta$) that (*that-at-least*) man come ^{a 2 opt} (*arrive*), who (*whoever*) shall spoil you *of your* possessions.

He robbed ^{a 1 m} us ^{dual} *of all the reward*.

The three daughters bereaved ^{a 1} (*desolated*) him (*the*) *of a part of his joy of-heart*.

They spoiled ^{pr} (*despoiled*) the Goddesses of the garlands.

They attempt (*have-in-hand*) to deprive us *of this art territory*.

He dispossessed ^{a 1} those-who-have (*having*) the Olympian houses *of the very-glorious honor of sacrifices*.

Long ^{art} (*Much*) life teaches me many *things*.

A big boy, having a small tunic, after-he-had-stripped (*a. i part. of εξδέω*) another little boy (*i. e. another boy who was littlē*), having a large (*great*) tunic, *of it*, put-round ^{a 1} him his-own (*the of himself*), but himself put-on ^{a 2} (*enter-in*) his (*the of him*).

It is not just, father, to hide your misfortunes (bad-doings) from friends and still more than friends. ("And still" in one word.)

It behoves you to hide ^{a 1} not-one *thing* from (*towards*) us.

I do not charge-with-blame the Gods *for these things* (*or, charge these things to them*).

I will remind you ^{pl} of the dangers of your ancestors (*of the ancestors the your*).

The divine Achilles commanded ^{impf} (*called-to*) his companions ^{dat} to place ^{a 1} (*make-to-stand*) a great tripod about (*round*) a fire ^{dat}, in-order-that (*with-the-view-that*) they might wash-off ^{a 1 opt} (*Æolic*) from Patroclus *the bloody (sanguinary) gore*.

Who will there be who-will-hinder (δ with part. fut. of επικωνιώω, *in one word*) me *in regard to these things*?

He did not persuade ^{impf} the Phœceans *about this*.

The majority (*Ionic*) were not persuaded ^{impf} *about the things reported a 1 p (announced-from)*.

He revenged ^{a 1 m} on Neleus (*Ionic*) *the unseemly deed*.

We imagined ^{impf} that we had confuted ^{a 1 inf} ourselves in this matter.*

He urged-on ^{impf} the others by such ^{neut} words as these.

By which ^{neut} (which-altogether) thing particularly the Egestæans terrify us.

By these and such other ^{neut} words they eulogize justice.

It is best (*most-powerful*) for me to require-him-to-give-an-answer to these things.

The Lacedæmonians challenge us to a treaty ^{p1 acc}, and to a breaking-up of the war.

Do not (*μὴ*) compel me to this.

Sometimes the accusative of the person does not appear :

They resist ^{dual} (stretch-against), being incensed (*very-grieved*) as being compelled to dreadful and illegal things.

They used ^{impf} the spring ^{dat} for the most-important (*worthy of most neut*) purposes ; and it-is-customary still to use the water ^{dat} both for matrimonial purposes and for (*towards*) other-sacred-purposes.†

He used ^{a 1} them ^{acc} for many ^{acc neut} and various purposes

Let us use ^{a 1} *πατείν*, this survey ^{acc} to this ^{acc} end (or purpose).

I know (*have*) not what (*what-any*) I shall do-with ^{a 1} him ^{dat}

But the purposes for (*upon*) which ^{a 1} any-one would use (a. 1. *opt.* with *av*) such a wild-animal ^{dat} . . .

Nor did the stuffings protect ^{a 2} them from the bow-shots.

They divided ^{a 2} (*split*) themselves into six divisions

* [If the 2d. accusative is the accusative of a *pronoun*, this will not be sufficient to permit us to assume that the verb governs a double accusative generally ;—there is never any certainty as to the construction of a verb with two accusatives, unless passages are found in which two accusatives of substantives are joined with it. *Mathias.*]

† [*χρωματι* is construed with a dative of what is employed, and an accusative of the use, purpose, or end. *Viger.*]

The city was classed ^{pf} after (*according-to*) three kinds (*sorts*). Xerxes ^{art}, having divided ^{a 1 m} all the foot-soldiers *into* three divisions . . .

Cyrus ^{arrn} distributed ^{a 1} (*xαταύψω*) the army *into* twelve parts.

Instead of the last construction, the whole is put in the genitive, and the parts referred immediately to the verb :

Having made ^{a 2 acc} (*split*) two divisions of all the Lydians. (*That is, Having divided all the Lydians into two divisions. Perhaps *εκ* is understood.*)

Let the whole number be divided into two parts. (*Say, Two parts of the whole number be distinguished ^{a 1}.*)

We have distinguished the art of imagery into two kinds. (*Say, We have split ^{a 2 m} two forms of the art-of-imagery.*)

The Persians were divided into twelve tribes. (*Say, Twelve tribes of Persians were split ^{pf pass.}.*)

Ποιέομαι * takes two accusatives :

Making ^{mid} the working of iron ^{art} a wonder. (*That is, Considering it a wonderful thing.*)

Making ^{mid pf} the thoughtlessness of Eurybiades a wonder. (*Put these words in the Ionic dialect.*)

He made ^{impf mid} the territory a prey (*booty*) by his incursions ^{dat}.

Having made ^{a 1 m} furniture and slaves a seizure. (*I.e., having seized them.*)

Having made ^{a 1 m pl acc} the ^{neut} affairs respecting Pylos ^{acc} a treaty ^{pf}. (*That is, Having settled them.†*)

* “The object of this verb, which with the simple verb would have been in the accusative, is properly in the circumlocution put in the genitive. It is sometimes however in the accusative; provided the circumlocution answers in its signification to a verb active.” *Matthiae.*

† Euripides uses *σπένδομαι* in the sense of ‘making up.’ Med. 1137 : *Ἐκ καὶ πόσιν σὸν νεῖκος επιέσθαι τὸ πρίν.*

7. Two accusatives are used, when one of them is connected in derivation with the verb. This is governed by *xatà*, &c.

Whom Jupiter loved ^{int¹} with manifold (of-all-kind; affection).

Neither do I hate (*dislike*) you with so-much dislike.

They made ^{* 1} all the soldiers swear the greatest oaths. ("I make swear" is *ópxow, ósw*.)

He gives (*poët.*) two brats to a shepherd to nourish with some such nourishment *as this*.

My (*The*) father instructed ^{impf} me according-to the instruction ^{acc} of the boys

The Phocian war, having been ^{pf mid} (become) of-ten-years'-duration, instructed ^{* 1} them in an ever-to-be-remembered instruction.

At-the-order-of Xerxes, they branded ^{impf} the greater-part of them with royal (*Ionic*) brands.

Agamemnon marries me with a more calamitous marriage than Helen's.

Where are-vanished the threats which (*the*) the sons (*vīs*) of the Greeks threatened ^{impf} to the Trojans?

He imprecates most unholy imprecations on his children ^{dat}.

Men ^{acc} doing compulsory or voluntary deeds (*actions*) . . .

He is-inclined to send (*send-away-from*) delegates.

They fought ^{impf} a fight by-the-side-of the swift, (*Ionic*) ships ^{dat} (*Ionic*).

Whoever (*Who*) shall counsel (*a. 1. subj.* of *βαύλσιω* with *xsv*) the best counsel.

He is-ill with a violent (*wild*) malady ^{acc}.

With what (*of-what-kind*) rising-up ^{acc} do you suppose that I ^{acc} stood ^{* 2 int} up from sleep then, when-they-went?

These things shall not-in-any-way assist (*defend*) him ^{dat} in preventing-him-from-falling a fall ^{rl} not-to-be-borne.

He leapt-out ^{* 1 m} from the ship with a nimble leap ^{acc}.

She shall be thrown ^{fut pass} (*thrown-like-a-quail*) a leap (*leaping*) from-a-rock (*rocky*).

Having beheld ^{a 2 f em} you with a completely-last view ^{acc} (*i. e.* for the last time).

They rushed ^{a 1} (*darted*) with a dreadful race ^{acc} (*course*) upon each-other ^{d at}.

I fall-down-to you ^{acc} in a kneeling posture ^{acc pl}.

I have seen ^{a 2} (*looked-down*) you lamenting (*groaning f em*) the departure of Hercules (*Herculean*) with all-wailing mournings ^{acc}.

The Lacedæmonians after these ^{acc} *things* waged ^{a 1} what-is-called (*the m asc called*) the holy war.

Being besieged by informers ^{gen} (*art.*) by a siege ^{acc} not-at-all (*none aent acc*) less than that (*the f em gen*) by enemies.

They attend-to the matter with every attention ^{acc}

So the accusative is put with adjectives :

Bad ^{acc pl} with all badness ^{acc}.

He-who-is (*The*) in-truth a tyrant *is* in-truth a slave *to* the greatest flatteries ^{acc} and slaveries.

The accusative is sometimes connected in sense, not in derivation :

Agamemnon forcibly marries Cassandra *by* a clandestine marriage (*bed*).

8. *The Poets frequently join two accusatives, where one of them would be properly the genitive.*

Son, why do you cry? what sadness has come ^{a 2 m} (*ixvēo-pai*) to your-mind?

A direful trembling seized ^{a 2} (*came-under*) the Trojans, each ^{acc sing} in his limbs ^{acc pl}.

His spirit left ^{a 2} his (*him*) bones.

Down ^{pl} covered ^{impf} (*roofed*: without augment) his (*him*) black chin.

Having bound ^{a 1} (*joined-in*) the joints of his (*him*) feet ^{dual}, he threw ^{a 1} (*hurled*) him by the hands ^{d at} of others on (*into*) an unfrequented mountain.

He lopped ^{impf} the young twigs of a wild-fig-tree.

"*Katà* is usually supplied with these accusatives : *Ti πένθος ήτετό σε KATA φρένας* ; But this explanation does not suit all passages ; and sometimes makes the expression stiff and awkward. It is much more probable that this construction is to be explained by a kind of APPPOSITION, by means of which the whole is more accurately defined by the addition of the part." Matthiae.

9. Lastly ; the verbs to 'call or name, make, choose,' take two accusatives, as in Latin.

Whom (*The*) Hector called ^{impf} (*Poët.* : without augment) Scamandrius, but (*on-the-other-hand*) others ^{att} called Astyanax.

Let not ($\mu\eta$) the son-of-Saturn make ^{a 1 opt} (*Hæolic*) you king in Ithaca.

They choose ^{mid} him con-rander (*governor*) of the expedition against (*towards*) the Medes.

These verbs frequently add *εἶναι* :*

They call (*name*) the man a sophist.

As-soon-as-ever these rivers mix-together ^{a 1 p. subj} (*Ionic*), the Penéus, overpowering the rest in its (*the*) name ^{dat}, makes the others nameless.

They chose ^{a 2 m} him as an ally.

In the construction of the verb to 'call,' the predicate is sometimes the neuter singular of a pronoun, although the proper object of the verb be masculine or plural :

This ^{neut} is what we call (*address-to*) him.

What other thing do you call the person-who-knows how to ask and to reply, than a dialectician ?

What do you call (*say*) the best ^{p!} ? (*That is, Whom do you understand by the best ?*)

What do the people in the other ^{fem} cities call (*address-to*) the rulers (*ruling*) ?

* "From which, however," says Matthiae, "it does not follow that this word is to be supplied where it does not appear."

This neuter is often attended with ὄνομα, 'name :' and seems to depend on κατά :

Tell ^{a 2} (*Remark*) me the name which (*which-any*) both your mother and your father called ^{impf} you.

By what name ^{acc} ought-we to call you ?

By what (of-what-kind) name ^{acc} does his father name him ?

They call me by this name ^{acc} (art.).

The person or thing named is sometimes in this case in the dative :

We have called ^{a 1} the name of these safeguards ^{dat} (art.) and shelterings garments.

To the dominion (*empire*) of lust, irrationally drawing ^{gen} us to (*upon*) pleasures ^{acc} and ruling ^{a 1} in us, the name outrageousness has been applied ^{a 1 p} (*επονομάζω* : 'I give a name to').

They asserted ^{a 2} that the altars ^{acc} were ^{inf} a refuge of (*or for*) involuntary ^{art} offences ; and that the expression transgression-of-the-laws ^{acc} was applied ^{a 1 p inf} (*named*) to (*upon*) those-who-were-bad (*the bad dat*) not (*μη*) from necessity ^{dat}, and that it was not applied to (*upon*) those-who-dared (*the having dared a 1*) to commit a ^{neut} (*some*) crime being-forced-to-it-by (*from*) their (*the*) calamities.

To this dwelling-together ^{art} we have given ^{a 2 m} (*placed*) the name city ^{acc}.

To which assemblage they give ^{mid} (*place*) the name man and stone and each animal and form.

10. *The construction of the verbs to 'make,' mentioned in the last Rule, is admitted in other verbs.*

Want ^{art} teaches a man to be wise.

Teach for me these boys to be (i. e. *ώστε εἶναι*) such as (*just-as*) you are.

Themistocles had his (*the*) son taught to be a good rider. (*For "had taught" put εδιδάξατο.*)

He attempted ^{impf} (*set-hand-to*) to instruct ^{a 1} and educate ^{a 1} him to be a king worthy of the empire.

Instructed ¹ so that we are too-simple to-despise (*the oversight* ^{gen} : i. e. than to despise) the laws ^{gen}.

He grew-up ¹ so as to become great.

11. *Adjectives, derived from verbs active and retaining an active sense, sometimes take the accusative.* [But not in Homeric Greek. Sandford.]

Conscious-of ^{acc} many crimes (*evils*).

Hope drives-away pain which-consumes ^{art} the mind (*understanding*).

No-one of *the immortals* is able-to-fly thee.

He said ² that it was ^{esp^t} not easy at (in) the present ^{now} time either (*not-and*) to confess or (*not-and*) to deny (*to be a denier* ^{dat}) the things asked.

Cyrus ^{art}, taking-notice that the soldiers were each skilled-in the things appertaining to their-own (*the of themselves*) system-of-arming,

I think (*cōçpāt*) that-you ^{acc} are ^{int} not unacquainted at-least with some-things ^{acc} that have-happened (*have-become* ^{par} ¹), yesterday and (*and-also*) the-day-before

Well-skilled in such ^{art} things.

12. *Several Greek intransitive verbs are used by the Poets as transitives.*

Which-way having urged ¹ my foot may I be filled-full ¹ ^{esp^t} of flesh ^{gen} ^{t^t} and bones?

Having put-forward ² his right foot (*member*).

They (*Tōi*) made ¹⁼¹ baths to simmer *by means of* fire ^{dat}. (*Zēi*, “I make to simmer.” No augment.)

The sun makes these his chariots to shine on (down-on) the earth ^{acc}. (*Λάμπω*, “I make to shine.”)

He made-to-flow ¹⁼¹ libations to his dead father.

You urge-on (*hasten*) two evils, my son.

This last is used in prose :

Leave-off ¹⁼¹ (*Desist!*) urging-on (*hastening*), the things which (*the*) you are urging-on.

The following may be classed under this head :

To call-out-to any-one.

They were zealous-for ^{impf} the oligarchy.

With βλέπειν, 'to look' (intransitive), the expression of the look is often marked by a substantive in the accusative in poetry :

To look fearful (*fear acc*).

To look martial (*Mars*).

A dragon looking-up with-a-murderous-flamy-look (*a murderous flame*).

So νικᾶν 'to conquer,' (intrans.) takes the accusative, which however seems to be governed by κατὰ, &c. :

The Lacedæmonians in the-war (*the war the*) with (*against*) the Barbarians ^{acc} were appointed ^{a 2} leaders of all the Greeks, for-that they had been worsted ^{a 1 inf} in no (*not-one*) battle, but had conquered ^{pf inf} in all.

To conquer in the contests in-which-crowns-were-given.

He conquered ^{impf} in all things.

Having conquered ^{pf dat} at the Olympian ^{neut} games.

Diophon the son of Philo conquered ^{impf} at the Isthmian ^{neut} games in leaping, in swiftness-of-foot (*Ionic*), in the quoit, in the javelin, in wrestling.*

Δανθάνειν, 'to be concealed,' takes an accusative in the sense of 'to be concealed from,' 'to escape the notice of :'

If any man hopes (counts-upon) when doing (*έρδω*) any thing to escape-the-notice-of ^{fut} God, he is-mistaken.

*The middle verbs τύπτεσθαι, κόπτεσθαι, 'to strike one's self,' take an accusative in the sense of 'to strike one's self for, to bewail,' like *Plangi* in Latin :*

When (*If-consequently*) the Egyptians bewail ^{subj} the God not named by me ^{gen}, then they bring-out the cow.

I hid ^{a 1} the dead man in my robes and bewailed ^{a 1 m} (beat-upon) him. (*Make "and bewailed" one word.*)

Αλείτω, 'I err,' takes an accusative, in the sense of, 'I err against, I offend against :'

* The dative is very frequently used. Isocrates: Εἰ τις ἴμων ἘΠΠΩ στηνίκητεν ΟΛΥΜΠΙΑΣΙΝ.

Amphitryo greatly offended-against ^{* 2} the immortals.

To offend-against ^{* 2 m} the immortals who possess wide heaven.

Lest he should kill ^{* 1 op̄t} (kill-entirely : Ἕοlic form) him, and offend-against ^{* 2 s 4b̄j m} the behests of Jove.

So εὐτερβέω, αὐτερβέω, are used with an accusative of the thing, εἰς or πρὸς being understood :

Let there be (*ἔστων*) indictments against these ^{εἰς}, as having violated ^{* 1} the messages and commandments of Mercury and Jove.

In later writers these verbs take an accusative of the person.

In poetry the verbs to 'stand, sit,' take an accusative of the place : O lady, who sittest in the temples (*pulaces*) of Thetis Phœbus sitting on a tripod.

An arrow lying-by (sitting-at) the heart.

Stand ^{* 2} some ^{τε} (the indeed) of you in this public-road (*cart-road*), and-others (*but the*) in another road.

In prose these accusatives follow prepositions : *ἐπὶ* and *πρὸς*.

They sit at (upon) the altar ^{acc.}.

Sitting-down ^{εἰς} *P* suppliant at (towards) the temples ^{acc.}.

And sometimes in poetry :

They sat ^{impf. dual} down-on benches ^{acc.}.

13. With verbs of motion an accusative is put in two ways : 1. To mark the place whither or the person to whom one comes or goes.

When the divine woman (of women) came ^{* 2 m} (came-from) to the suitors. (Πρὸς, εἰς, &c. are understood.*)

Polynices came ^{* 2} to this land not at-all (any ^{εἴσι}) meanly, rattling with many horses ^{dat.} and ten-thousand shields (*arms*).

By whose hands ^{dat. acc.} I was sent-away-privately ^{* 1} to the plain of the Phocians.

2. To mark the way in which one goes :

* So Virgil : " Italianam Lavinaque venit Littora." And Shakspeare : " Till he arrive a place of potency."

He goes a fruitless way. (*Kata, dia, &c.* are understood.)

He, at-the-time-when the evening lights (*torches*) did not any-longer burn ^{impf} (*glow*), having taken ^{a 2} a double-edged spear, raved ^{impf} to go (*creep*) abroad in-a-furious-manner (*Say, unmeaning departures acc*).

You went-the-road ^{a 1 pl} (*progressed*) along-with the Athenians ^{gen}, who-went an unjust road (*way*).

Thou O Sun ^{acc} who-drivest-thy-chariot through the high (*sublime*) heaven.

Some spy (*beholder*), who-saw ^{a 2 part} (*saw-into*) him bound-ing (*jumping*) along the plains with a fresh-sprinkled sword, tells me this.

14. *With the Verbs to 'swear,' the Deity or person by whom one swears, is put in the accusative; governed by πρὸς, &c.*

I swear by the earth, and the holy majesty of the Sun.

They swear by those-men-who-are-said (*the men said*) to be ^{a 2 m} (*become*) the justest and best among (*beside*) them ^{dat}.

I swear by this Olympus, you shall not rail-at me with-impu-nity.

Hence in the passive these verbs are used for to 'be sworn by':

I have been wondrously pleased ^{a 1} (*gratified*) with your Gods ^{dat}. Jupiter sworn-by is an-object-of merriment (*ridiculous*) to the-knowing.

15. *The substantives χρεῶ, χρειῶ (Homeric), χρείᾳ (Attic), take an accusative of the person wanting, and a genitive of the thing or person wanted, the verb being frequently understood.*

Why does a need of me come to you ?*

A need of good (*virtuous*) counsel presses on all the Greeks.
What want of me has come to you ?

* [Euripides in Hec : 970, has an expression very similar to the above, which is from Homer. The construction is almost exclusively Homeric. The Attic construction for this meaning requires δει. Vid. Sandford's Exer.]

He is-gone taking (*carrying*) the ship (*Ionic*) from me ^{dat}; I want it (*Say, a need of it springs me*).

But who has now assembled ^{a 1} us here? whom does necessity (*use*) press (*come*) so-greatly?

Having taken ^{a 2} from-within *that*, the want of-which (*ὅτου*) particularly possesses you.

The impersonals χρῆν and δεῖ are similarly used:

You shall relate what (*ὅττεσο*) you-want.

Telemachus, you-have-no-occasion-for diffidence any-longer.

I have come ^{a 2} to see whether you-need either my ^{art} hand or *that* of my confederates in any ^{acc} thing.

16. *Passives, if they retain their passive sense, are often accompanied by an accusative. Thus with verbs, which govern a double accusative in the active, the thing is put in the accusative in the passive also.*

Being demanded ^{pf pass} (*exacted*) tribute ^{art} (*taxes*) by the king ^{gen}. (*That is, Having tribute exacted from him.*)

They were not stripped-of ^{a 1 p} (*taken-from*) their-desire (*the neut coveting*) of the sailing by the cumbrousness ^{gen} of the equipment. (*I. e., Their desire was not taken away by it.*)

*The president of the blessed Gods will have need (*use*) of me to reveal ^{a 1} to him the new stratagem by-which he is being robbed-of his sceptre and his honors.*

It is-present *for* me to bewail, stripped-of ^{pf pass fem} the possession of *my* paternal wealth.

I grow-old being taught always many *things*.

Being instructed ^{a 1} in music by Lamprus ^{gen} and in rhetoric by Antiphon.

The women shall be clothed ^{mid} with virtue instead-of garments.

Clothed ^{pf pass} (*Clothed-upon*) with bravery.

They witnessed ^{pf} (*bore-witness*) that-they-saw (*mark^{int}*) me

struck by Conon ^{gen} and stripped-of (*stripped-off*) my-garment (*the garment : making one word of the two*) by him.

I was persuaded ^{a 1} these things by you ^{gen}.

Self-conceit ^{art} is called ^{pf pass} (*named-by-change*) by the contrary name, want-of-sense.

Threatened ^{pf pass} (*Threatened-against*) dreadful ^{art} things by (*at-the-hand-of*) you ^{gen}.

So the thing is put in the accusative, when the verb takes an accusative of the thing and a dative of the person :

Those (*The*) of the Athenians who were charged ^{pf} with the watch.

I was elected-to ^{pf pass} the command (*empire*).

He leaves an ancient tablet inscribed ^{pf pass} (*written-in*) with signs (*watch-words*). (*So Virgil : " Inscripti nomina regum Flores."*)

Æthiopians girt ^{pf} (*without augment*) with leopards'-skins and lions'-skins.

The last sentence may be translated : " Having skins girt round them." The same mode of translation may be adopted in many of the others. It seems necessary in the following :

They wore ^{impf} shields ^{art} without handles, directing (*regulating*) them by leathern bands ^{dat}; having-them-tied about their (*the*) necks ^{dat} and their (*the*) left shoulders.

Wesseling remarks on this sentence : " *Reiske alters περικειμένοις in' το περικειμένας, i. e., ασπίδας ; or περικειμένοις. It will be sufficient to supply αυτάς.*" Schweighæuser in his translation supplies *autoὺς*, i. e., *τελαμῶνας*.

*In the same manner ; instead of the sentence Τὸ τραῦμά μου ετί-
ζεῖται, " My wound is bound up," the Greeks say, Εγὼ επιόδεομαι
τὸ τραῦμα, " I have my wound bound up." In these cases κατὰ, εἰς,
or περὶ are usually supplied : " I am bound up as to or as regards
my wound :"*

Cut-off ^{pf pass} (*Reaped*) as to the root of all his race. (*That
is, Having the root of all his race cut off.*)

You have been shorn-off ^{PF} as to the summit of your towers.
(I. e., You have had their summit shorn off.)

He shall be burnt-completely as to his (the) eyes ^{DUAL}.

There were left-behind ^{IMPF} of the soldiers those-who-were (the) injured ^{PF PAST} (destroyed) as to their (the) eyes by the snow ^{GEN}, and those-who-had-their-toes-rotted-off (the rotted-off ^{PF MID} the fingers ^{ACC} of the feet) by the cold.

I have my goods pawned. (Say, I am pawned the riches.)

17. Similar to the constructions in the last part of the above Rule are the following; in which the accusative depends on *κατά*, *περι*, *εἰς*, &c.*

I am-in-pain (grieve) still in this finger ^{ART}.

You are extremely like him ^{DAT} in head and in your beautiful eyes. ("You are like" is *έομας*.)

She is-like (seemed-like ^{PF MID}) the immortal Goddesses in (into) face.

Achilles quick in the feet.

Blind as to the ears and the mind and the eyes.

Dreadful in fight.

Endeavour to be in body ^{ART} fond-of-labor, and in mind ^{ART} (soul) fond-of-wisdom.

To ail as to the eyes.

To be well (in health) as to the intellects.

Socrates, (Say, O Socrates) you are a fortunate man, in regard to such ^{ART} things.

If the body of any-one was great by nature ^{ART} or by mode-of-bringing-up ^{DAT}, or with respect to both ^{DUET} see p.

* In all combinations an accusative may be put with verbs and adjectives, when the idea of the verb or adjective is to be more accurately determined by an additional circumstance, when in English we say "with respect to." *Matthiae.*]

18. Hence, especially in poetry, the accusative is put for the dative generally :

All the stars (*portents*) with which (the) heaven has been crowned ^{pr}.

Chastise them with these (the) solemn words (*observations*).

They daub all their (the) body and their (the) face (*countenance*) with this ^{acc neut} stuff pounded.

Things wrought by the same art.

Hence the accusative is put adverbially :

With quickness. (I. e., *Quickly.*)

In the quickest ^{fem} (*speediest*) way.

At-first. (The first ^{acc fem}; i. e., *ὅδην*.)

With respect to the end. (That is, *Finally.*)

Greater by much ^{neut}. (That is, *Much greater.*)

Better by much ^{neut}.

Better by a great ^{neut} deal.

There the Goddess standing ^{a 2} exclaimed ^{a 1} in a great and terrible ^{neut} manner.

Having laughed ^{a 1} in a very (much ^{adv}) merry ^{neut} manner.

Sometimes the neuter plural accusative is used adverbially :

The Athenians were hurt ^{impf} greatly.

You will hurt me not more (greater : in a contracted form) than yourselves.

To assist a little.

To one-who-has-benefited (The having benefited ^{a 1}) another in the greatest manner.

19. The accusative (governed by *xarà*, *εἰς*, *περὶ*, &c.) answers to the question, ‘ How far ? ’. ‘ How deep ? ’

Ephesus is-distant from Sardis three days’ journey (*way*).

This ^{art} day ^{dat} having advanced ^{a 2 pl} (*gone-forward*) about (as) forty stadia

A river having its breadth more than (than upon) two stadia.

So, in definitions of time, to the question 'How long ?' *

They fought ^{impf} ten full years.

They contended ^{impf} all the day. A long time.

Aged not-yet (*neither-yet*) twenty years.

Cares for his father ^{scn} kept awake ¹ Telemachus through the ambrosial night.

And to the question, ' How long since ?' ' How long before ? :

They did ^{impf} this very ^{art} thing yesterday and the third day before this (*i. e.*, three days ago).

Remember ^{pi pass pi} that (*ὅτι*) Philip was announced ^{* 1 p} (*re-reported-from*) to you the third or fourth year before this as besieging the wall.

The tyrant Ardiæus was-born ^{piup mid} the thousandth year down-to (*unto*) that time ^{art} (*i. e.*, a thousand years before that time).

He-having-arrived the third day before this (*i. e.* three days since).

The ^{neut} inscriptions written ^{pf} the ten-thousandth year ago.

He finds (*seizes-down-upon*) the daughter of the prefect-of-the village married ^{pi pass} the ninth day before.

In the following passage the mode of calculating the time past is reversed ; as it may be in some of the preceding :

You are now (*already*) bearing-arms for the tenth year since you began ; and yet you are accomplishing nothing. (*Say, You bear-arms, and you accomplish.*)

The accusative answers also to the question, ' When ? :

Death will come (*be*) to me whether (*or*) it be the morning, or at the time of dusk ^{scn}, or at mid-day.

He gives (*Poët.*) two brats to a shepherd to nourish, having charged ^{* 1 m} (*given-in-charge*) him to bring to them goats at the proper-time.

By night.

By day.

* [Sometimes the noun is in the genitive, expressing length of time ; but it is probable another noun is understood to govern it. *Dunbar.*]

20. A verb compounded with a preposition takes an accusative, if the preposition of itself, in the same sense, governs the accusative.

Why do you rush-on this enterprise ?

They brought-into^{a 1 m} the wall *these* provisions.

To fall-into^{a 2 m} a calamity.

To throw^{a 2 m} a wall round the city. (*Put "throw round" in one word.*)

To draw^{a 1} the ships through the isthmus. ("To draw through" is διειρύειν.)

Having brought the ships over the isthmus. ("Having brought over" is ὑπερενεγκόντες. See the note.*)

Even verbs, which are compounded with prepositions, which do not govern an accusative, sometimes takes an accusative.

We passed^{a 2} (proceeded-from) the streams of Asopus. (Here παρὰ seems understood. Homer has παρεξελθεῖν Διὸς νόον.)

To escape^{a 2} (fly-from) death. (*Properly, To fly death and go from it.*)

21. The accusative is put absolutely ; 1st. in apposition to an entire proposition.

Let us kill^{a 2 subj} Helen, a bitter pain to Menelaus (Attic). (This does not mean that Helen is in herself a pain to Menelaus ; but that to kill her will cause pain to him. We may supply δέ θήσει. If we supply τὴν εσομένην, in this case λύπην will depend in construction on the word Ἐλένην, but will still depend on the whole of the preceding part in its true meaning.)

And, as a proof^{acc} of these things, going^{a 2} to Pytho, ask (enquire-into) this, if I have expressly reported^{a 1} to you the things delivered-by-the-oracle. ('Ελεγχόν may depend on a preposition ; or on this ellipse : [Make this] trial.)

* "With the exception of περιστρασθαι, it is more common for the preposition to be repeated with these verbs. On the other hand, many verbs are more frequently constructed with the dative : αφιβάλλειν τι τινί." Matthiae.

Do you deny it, having killed ^{a 2} (*killed-utterly*) her?—A sorry denial! for-I-wish ~~I~~ I had killed her. (*That is, αρνέομαι ἀπνησιν.*)

2nd. *It is sometimes put at the beginning of a proposition with the sense of “In regard to,” or “As to.”*

Your mother ^{acc}—, if her (*oi*) mind (*fancy*) listeth to marry ^{acc}, let her go ^{a 2} back to her house ^{acc} (*abode*). (*That is, In regard to your mother, περὶ.*)

The columns ^{acc} which Sesostris placed ^{impf} (*caused-to-stand*) in (down-in) the various districts ^{acc},—the greater-number-of-them (*more: Ionic*) appear no-longer to-exist (*remaining-over: fem. pl. Ionic*).

The Greeks who-dwell (*the dwelling*) in Asia ^{art}—nothing certain (*sure*) is said about whether they follow.

But seditions ^{art} and slaughters ^{art} and overthrows ^{art} of states ^{art}—those men have made ^{rt} all the cities, except (*leave*) a few ^{gen}, full (*crammed*) of such ^{art} calamities.

**But as to the thriving ^{rt} of the boy, not three days transpired ^{a 2} (*held-apart*) before (and) he threw ^{a 1} (*hurled*) him on (into) an unfrequented mountain.*

Sometimes the accusative is not at the beginning:

The same things with you please me ^{dat} (i. e. the same things please me which please you) in regard to him-who-is (the) unkindly-disposed to this city.

Here περὶ is to be understood; but, after all, this case is hardly to be classed with the foregoing. In many cases the writer may be thought to have quite forgotten his first construction, if not to have been purposely negligent of it:

*And as to Caunus ^{art}, which was not willing (*inclined*) before to join-in-alliance, as they burnt ^{a 1} (*burnt-in*) Sardis ^{art} (*Ion.*);—then that (*this*) also united-with ^{a 2 m} them ^{dat}.*

*As to the trouble attendant-on (*the according-to*) the war ^{acc},—lest it should be (*become: a. 2. subj.*) much and yet we should*

* [A rare position; but justified by emphasis. See Porson's letter to Dalzell. Sandford. The passage is from Sophocles.]

succeed (*be-above*^{a 2 sub}) not-any-the-more-for-that—let even those ^{neut} words satisfy (*imperative*) you ^{dat pl} in which I have often at-other-times shown^{a 1} (*shown-clearly*) that the same ^{acc} (*i. e. the trouble*) is not rightly apprehended ^{part} by you.

When the accusative is followed by the accusative of the relative, the case may be accounted for by attraction :

Helen ^{acc}, whom you erred ^{a 2} in-being (*being*) eager to destroy ^{a 1} (*ruin-utterly*), is she whom you see (*mark*).

And so may be explained the passage above, respecting Sesostris. So Virgil : “ *Urbem quam statuo vestra est.*”

22. The accusative of the pronoun is sometimes put in emphatic addresses, with the omission of λέγω, καλῶ, &c.

You ^{acc} who-incline (*the fem inclining*) your head (*pate*) to the ground ^{acc} (*plain*),—do you acknowledge or deny (*deny-downright : with μὴ*) that you have done ^{pf inf} these things?

Holla!—you! (Say : “ *This voc masc, O you acc;*” putting τοι at the end.)

O wretched (*timid*) me!

The verb is sometimes supplied :

You ^{acc} who-are-eager (*the being eager*) to see (*mark*) the things which you-ought-not, Pentheus I mean, come-out before the house ^{gen pl}.

23. Accusatives are sometimes put, which may be explained by supplying ἔχων.

You-man-who-have (*i. e., ἔχων*) the purple-garment, who may-you-be?

They take-up the dead man, having his (*the*) body inclosed-in-wax ^{pf}, and his (*the*) bowels purified ^{a 1}, full ^{fem} of chopped ^{pf} galigal and the seed of parsley.

After these ^{acc} things they went ^{a 2 m} (*came-from*) to (*upon*) the river ^{acc} Zabatus, having the width of four plethra.

Ἐχων is sometimes supplied :

A horse-course, having the breadth of a stadium.

With accusatives of art and science it signifies to know :

He (*The*) that understands arithmetic ^{art.}.

They who understand the language more accurately.

24. *Another kind of accusative absolute or independent proposition is δυοῖν θάτερον, "one of the two."*

We-must do nothing (*not-any-one neut.*) until-we-find the Greeks—one of the two—either co-operating *with us* or having much good-will *towards the-line-pursued ^{dist.} by us.*

Here πάττωντας may be supplied.

CHAP. II. PART FOURTH.

THE INFINITIVE.

1. *The infinitive is put after verbs which imply any object whatever, and which require another verb to express that object.*

First, in cases where the same subject of both verbs is the same : as thus :

I wish to speak. I wish to speak-of Cadmus.

In each of these cases both verbs have the same subject "I." So in the following :

I long to dwell-in that house ^{acc. pl.}.

Endeavour to save ^a me.

They dare to pillage (*hear*) the temples (*fanæs*) of the Gods.

He shall not be able to kill ^b one man.

It-is-not-permitted to slaves to hear.

If any-one is speaking ^c or intends to speak.

We are able to contend against (*towards*) one woman ^{acc.}.

They learn to live well.

A child is taught to say *things*, of which he has not a knowledge.

Secondly, in cases where the subject of the verbs is different, and where in Latin "ut" must follow :

Beseech the ruling (*having-power-over*) Gods to pity ^{a 1} you.

I do not exhort (*commend*) you ^{dat} to will *towards* him great evils.

He persuades Orestes to kill ^{a 1} his mother.

I order (*enjoin-upon*) you ^{dat} to remain.

He was forbidden ^{pf} (*interdicted*) by (*according-to*) law ^{acc} to use a horse ^{dat}.

They made ^{a 1} Agesilaüs retire ^{a 1} (*retire-upon*).

Tell (*Utter*) me, if you wished ^{opt} (*were-inclined*) to get ^{a 1 m} (*work-upon*) any of your (*the*) acquaintance, when ($\delta\pi\acute{o}\tau\epsilon$) he sacrifices ^{opt}, to invite you to (*upon*) dinner ^{acc}, what would you do (*a. 1. subj. with áv*)?

It happened ^{a 2} that Fabius ^{art} (*accus.*) then was ill-spoken-of ^{a 1 act inf.}

How is it just to drag (*carry*) the suppliant *by* violence ^{dat} ?
There is a necessity *that* you ^{acc} should do ^{inf} these *things*.

In the subsequent passages also the construction is different from the Latin :

The fire very-nearly-destroyed (*was-short-of* ^{a 1} *very-little* ^{gen neut} *to destroy* ^{a 1}) the Platæans.

No-one advanced-against *him*, though-he-failed (*a. 2. dat. part. of* $\alpha\tau\omega\lambda\varepsilon\pi\tau\omega$) *but* a little ^{neut acc} of-going (*to come-from* ^{a 2 m} : *Ionic*) to Athens ^{acc} itself.

I know-well ^{pf mid} (*know-thoroughly*) *that* you ^{acc} are not ($\mu\eta$) by nature ^{dat} disposed ^{acc} to plan evil *things*.

All *things* are-constituted ^{pf} *so as to decline*.

Having chosen ^{a 1} (*elected*) Melanthius to be their (*of them*) commander.

It is clear that *any one* appointed ^{a 1 p} to steer or to lead-an-

army, who-did-not-know-how, would cause-the-death-of (a. 1. opt. *Eol.* with *av*) those of whom ^{acc} he would wish ^{opt} (be-inclined least of all to cause the death).

He was getting-ready to bring-help against (upon) them ^{acc}.

Επιμελεῖσθαι, επιμέλεσθαι however take *ἵπως* :*

Cyrus ^{opt} attended ^{impf} (paid-regard) to this ^{gen} that (in-what-way) his men should never (not-at-any-time) go ^{a 2 opt} (go-into) to (upon) breakfast ^{art acc} and dinner ^{art} without-having-well-worked-themselves.

And *ἵπτι* or *ώς* is generally put after *πειδεῖν*, when *πειδεῖν* is not followed by the action which is implied by the persuasion, but by the object of the persuasion :

I have often wondered ^{a 1} by what reasons ^{dat} the accusers persuaded ^{a 1} the Athenians ^{acc} that Socrates was ^{opt} worthy of death. (Say, “Socrates ^{acc} that he was.”)

The other verbs or senses of verbs mentioned in this rule are sometimes followed by a conjunction :

For Venus wished ^{impf} that (so-that) these things should be ^{inf} (become).

You desire-earnestly (*Ionic*) that you shall govern (lead-an-army) Greece ^{art} (*genitive*).

I-am-consulting (*I consult*) how (in-what-way) I may fly-from (fly-away-from) you ^{acc}.

Is it possible to (so-as) take ^{a 2 inf} a view of it near (from-near) ?

You shall have the power to (so-as) do ^{a 1 inf} these things.

Neptune continually besought ^{impf} Vulcan that (in-order-that) he would release ^{a 1 opt} (*Eolic*) Mars (*Ionic*).

* [In Latin we say *o*ro *te*, *ut* *venias*; *hortor* *te*, *ut* *scribas*. &c. ; but what is in Latin expressed by the conjunction and verb must be rendered in Greek by the infinitive. To this rule, however, *επιμελεῖσθαι* constitutes a regular exception, and is followed by *ἵπως* with the finite verb. *Matthiae. passim.*]

[The infinitive following *ἵπως* occurs occasionally in Attic Greek; in Soph. *Aj* : 377.]

They begged ^{impf} (*petitioned*) of the commanders that (*in-order-that*) they would take ^{opt} (*lead-back*) them home (*back*).

They begged ^{impf} (*petitioned*) of Aristagoras ^{art} (*Ionic*) that (*if-in-any-way*) he would give (*hold-out-to* ^{a 2 opt}) them some reinforcement (*ability*).

They exhorted-one-another ^{impf} (*urged-beside*) not ($\ddot{\sigma}\pi\omega\varsigma\mu\eta$) to suffer ^{fut indic} the barbarians to pass into Greece ^{art}. ("To suffer to pass" is $\pi\alpha\pi\eta\mu\iota$, $\pi\alpha\pi\eta\sigma\omega$.)

He did not persuade ^{impf} the Chians to (*so-as*) give ^{a 2 inf} him (*himself*) ships.

It happened ^{a 2} that (*so-that*) neither-of-the-parties had yet at-all (*not-any-one* ^{neut acc}) touched ^{a 1 m} (*handled*) the war ^{gen}.

They got-ready ^{impf} to (*in-order-that*) make-an-attack ^{fut indic}. They have caused ^{a 1} that (*so-that*) many ^{acc} should doubt ^{inf}.

2. *The infinitive is put after verbs to 'say, deny, mention, announce, show; think, mean, hope, and seem; as in Latin. Of this we have had abundant instances. So after ελθεῖν, 'to be announced; for ἀγγέλεσθαι.*

When (*When-indeed*) it was-announced (*came a 2*) to him that he should help (*succour*) his (*the*) country ^{dat}

Yet verbs to 'say' take οὐ and ως, many instances of which have been seen before. But this is seldom the case after ελπίζω and δοκέω.

Verbs to 'fear' are not regularly followed by the infinitive, but by μὴ with the finite verb, as "Ne" in Latin. Yet here also the infinitive is sometimes put :

His father sent ^{a 1} him away, fearing-greatly that he would die ^{a 2}. (Εκπέμπω, 'I send away?')

*Fearing ^{a 1} (*Frightened*) that you ^{acc} should die ^{a 2}.*

And after κινδυνεύω the infinitive is generally put :

The whole city was-in-danger ^{a 1} of-being-destroyed ^{a 2 inf}.

After verbs to 'deny,' μὴ is frequently put before the infinitive :

*Do you deny (*deny-downright*) that you have done ^{pf} these things?*

*I forbid (*disallow*) you to admit Adrastus into this land.*

We are hindered from-learning (*to-learn* ^{a 2}) what things I wish (*am-inclined*).

He shall defend (*extricate*) me from dying ^{a 2 inf.}.

I made ^{a 1} mortal men to cease from foreseeing ^{inf} their fate (*allotment*). Παύω, 'I make to cease.'

So-that-they-rendered-them-incapable-of-cutting-them-off-by-a-wall (*not-to-wall-them-off*) any-more.

If (*Provided*) I escape ^{a 2 subj} (*run-from*) dying ^{a 2 inf.}

He narrowly fled ^{a 2} (*fled-from*) from (*τοῦ μῆ*) being stoned ^{a 1 p. inf} (*stoned-downright*).

In-order-that any of the barbarians might beware ^{subj} in-after-time of-being-the-first-to-do (*to begin doing*) injurious deeds against (*towards*) the Greeks.

Disbelieving ^{p 1} that he ^{acc} would come ^{fut inf.}.

And before the finite moods :

You forbade ^{impf} (*interdicted*) me to (*ὅπως*) reply ^{opt.}.

You disbelieve that virtue ^{art} is ^{subj} knowledge. (*Put here or after μῆ*.)

3. As the verbs δύναμαι,* &c., take an infinitive, so do the adjectives δυνατὸς, &c.

Most able (*potent*) to speak and to act.

Clever in-speaking (*to speak*).

Qualified to speak ^{a 2} (*remark*) and to act ^{a 1}.

The darkness (*obscurity*) of night (*time-of-thought*) is meet to be-unhappy-in ^{a 1}.

The Thriasian plain is the most suitable (*befitting*) plain of our ^{art} (*fem.*) country to fight-in ^{a 1 m.}.

Keen ^{p 1} in-planning-and-in-executing (*to exogitate* ^{a 1} and bring-to-an-end).

Inferior-to none ^{gen} in-discovering what-is-proper

Not slow to avenge (*punish*).

* But, besides this, the infinitive here may be considered as depending on *εἰ τῷ* understood. Δεινὸς εἰ τῷ λίγαν.

O Trœzenian plain, how (*as*) many *things* you have delightful (*fortunate*) for one to spend-one's-youth-among.

To you there will be fresh (*new*) grief at the loss ^{dat} (*bereavement*) of a husband (*man*) of-such-avail (*such*) in-keeping-off (*to drive-away*) the day of-slavery (*servile*).

There is not such a heart to me that *I* should be enraged ^{pt}
_{pass inf} rashly.

Of-what-kind would ye be ^{opt} (*contracted with* $\times\epsilon$) in-helping (*to-drive away*) Ulysses ^{dat} (*Ionic*), if he should come (*arrive* ^{a 2 opt})?

Such-as he was (*Poët.*) in-accomplishing both deed and word (*observation*).

One man is better (*more-powerful, i. e. more fit*) than ten-thousand women ^{gen} to see (*mark*) the light.

The city is worthy to be admired.

She is (*has sprung-up* ^{a 2}) worthy to-be-abhorred-by-all-women (*all women dat to abhor*).

Themistocles ^{att} was worthy that men should admire ^{a 1} him (*i. e. to be admired*).

They were worthy that men should fine ^{a 1} them (*i. e. to be fined*.)

It is impossible that an end ^{acc} of these ^{art} reasonings should be made ^{a 1 p. inf} (*placed-upon*) by you ^{dat} (*i. e. that you should put an end &c.*).

Conjunctions are placed after these adjectives :*

Qualified so-as to govern.

And prepositions are so placed :

Quick at (*towards the neut*) executing ^{a 1 inf} (*doing*).

4. The infinitive in the following constructions may be in some measure compared with those in the preceding Rule. But we may

* [$\delta\omega\tau\epsilon$ is sometimes omitted, but more frequently the Attic writers insert it after verbs or adjectives where it is not required by the sense : thus Eurip: Hippol., 1323, Κυπρίς γαρ ηθελ' ώστε γιγνεσθαι τάδε. So in Plato, after *advatoſ, ikavos, &c.* Sandford.]

*conveniently supply εν τῷ, κατὰ τὸ, ὥστε, &c.: of which more hereafter.**

Most persuasive in-speaking (*to speak*).

Equal to the winds in-running (*to go-fast*).

Not-easy to be tamed ^{a 2}.

A mule very-hard ^{εἰ μ} to tame ^{α 1 μ}.

An angry man *is* easier to guard-against than a sullen man.

Fair to-be-seen (*beheld*).

The Borysthenes is very-sweet to drink (be drunk).

Whiter ^{εἰ μ} than frost ^{εἴη} to look-at ^{α 2} (*see-to*).

Such is this ^{αὕτη} land said to be, to look-at ^{α 2} (*behold*). (*That is, in appearance.*)

You are disposed-to-refuse *me*, to look-at ^{α 2} (*behold*). (*That is, as your looks show.*)

The sign of a stern, made-of-bulls'-feet, to look-at (mark). (*That is, as it appears to the sight.*)

*There is now nothing just (like) among mortals ^{διατί} except the-name (*to name α 1*).*

This infinitive follows verbs :

And some God guided ^{ἱμπλι} (*led-the-way*) him through the obscure night ^{αὐχένα}, neither did he appear ^{ἱμπλι} (*appear-before*) so-that-one-could-see ^{α 2 μ} (*behold*) him.

She is-conspicuous as a queen (*tyrant*) to look-at (*look-into*)

And it follows substantives :

They finished ^{α 1 μ} (*did-thoroughly*) the mansion so-that-it-was-astonishing to look-at ^{α 2} (*behold*) it.

5. *The infinitive stands also after various other verbs to express an object. Here ὥστε, εἰς τὸ, &c., may be supplied.*

Let us give ^{α 2 μεταβολή} Helen to the Atridae to lead-away.

To give (*hold-out-to*) himself to some one to strike.

They give a babe to herdsmen to expose ^{α 2} it.

* [An infinitive is sometimes put with words which express a quality, and shows the respect in which that quality obtains, where in Latin, after adjectives, the supine in *u* or the gerund in *do* follows. *Matthiae.*]

To intrust ^{a 1} boys to some one to instruct ^{a 1}.

In-which-place lie rosy and hyacinthine flowers for the Goddesses to pluck.

He raised-himself ^{a 1} (*hurried*) to rush-forward ^{a 1 m} against (*opposite-to*) the gates (*old genitive*).

He went ^{a 2} (*journeyed*) to go (*a. 2*: *old form*).

The Persians seeing (*marking*: *Ionic*) the Greeks hurrying ^{pf pass} to pursue.

Having rushed ^{a 1 pl} (*hurried*) to (*towards the neut*) pursue.

We are-come to learn.

The Corinthians turned ^{a 2 m} to the men ^{acc} to murder them.

Xerxes sent ^{impf} a horseman to see ^{a 2 m} (*behold*) what (*which-ever*) they were doing ^{opt}.

After *μένειν* and its compounds :

Jupiter waited-for ^{impf} this (*the*), to behold ^{a 2 m} *the* brightness of the blazing ship (*Ionic*).

The water of Castalia awaits (*waits-upon*) me, to bedew ^{a 1} my hair (*tresses*).

They waited-for ^{impf} (*waited-upon*) *the* building (*house-building*) of *the* walls to be completed ^{a 1}.

"*Ωστε*, &c., may be supplied in the following also :*

They excluded ^{a 2} *the* Mityleneans from the sea ^{gen} so that they did not (*μη*) use ^{impf} it.

Here is this hair (*curl*) for you to crown (*shade-over*).

Where are the Phrygians so that they may help (*ward-off*) us?

There are also others at hand to help (*ward-off*) us.

For the very (*greatly*) rich man is not more fortunate than-the-man-who-lives-from-the-earnings-of-the-day, unless fortune attends (*follows-upon* ^{a 2 opt}) him ^{dat} so that he ends ^{a 1 inf} life ^{arrt} well, having many blessings (*fair neut pl*).

6. *The Latins say, "Dico TE esse benevolum, non illos ;" and the*

* [The infinitive alone is also put where the preceding verb or the phrase gives a complete and independent sense. *Matthiae*.]

Greeks use the same construction. The Latins say, " *Dico ME esse benevolum, non illos ;*" but the Greeks say, " *Dico IPSE esse benevolus, non illos.*" When there is no emphasis, the Greeks say, in the latter case, " *Dico esse benevolus,*" IPSE being omitted.*

Nominative with infinitive. You said ^{impf} (affirmed) that you alone drove-away ^{a¹} the destruction (pest.)

I will persuade you that *I* am your master (lord ^{nom}).

They said ^{a²} (asserted) that they were worthy (just), having-received ^{a²} (having got-from) the reward, so (thus) to depart (go-out).

He told ^{a²} (remarked) me that himself (self) had tried ^{p^f p^{as}} (endeavored) both ^{next pl gen}, and that that ^{acc} man had not.

I came-out ^{a²} (went-out-of) willing from (*ἐξω*) this land ^{gen} in-order-that (so-that) *I* myself might rule again, having taken ^{a²} the rule in-turn.

Genitive with infinitive. The Syracusans were stirred-up ^{p^f p^{as}} (redupl.) not (*μη*) to overlook (disregard) the ^{next} affairs of the Athenians, as-the-Athenians-were-themselves-convinced that they were ^{inf} no-longer (no-more) superior-to ^{gen} them ^{gen} (i. e., the Syracusans) either (not-either) in their ships ^{art} or (not-either) in their land-forces ^{art}.

Dative with infinitive :

He will not afford a plea to any-one (none) to be ^{a² n} (become) cowardly.

It is-natural to (in) some men, the (how-many ^{dat next sing}) more they have ^{a¹} (with *αν*) the necessaries-of-life abundant, to be so-much ^{dat} the more-insolent.

* [When a person speaks of himself, or when the nominative to the verb upon which the infinitive depends, and the pronoun or adjective preceding or succeeding the infinitive respect the same person, then the accusative of the pronoun is not expressed before the Infinitive in Greek. If a person speaks of himself emphatically, the pronoun is usually put in the nominative before the infinitive; but if another person is spoken of, the accusative is used.]

[If ever an accusative is used when the subject of the leading verb is indicated, it is always with the accompaniment of a reciprocal pronoun. Viger.]

*But there are many exceptions ; and the accusative is put with the infinitive (1) for the nominative :**

Crœsus thought ^{impf} that he (*himself*) was the most fortunate of all men.

Neither do I think (*assert*) that I have-forgotten (*λελασμένος εἴμι*) my bravery ^{gen.}.

(2) *For the genitive :*

It is the custom of prudent men, if they are not (*μην*) injured ^{opt.}, to rest-quiet ; but when injured ^{acc.}, to go-to-war.

I request (*petition*) of you ^{pl} to decree ^{a 1 m} the *things* just, reflecting ^{acc.} (*having-in-mind*) that

(3) *For the dative :*

It was formerly to us the most honorable ^{neut pl} *thing* to gain-renown by going-frequently to war ^{acc pl}.

It is pardonable (*pardon*) to you to say these *things*, not (*μην*) suffering ^{acc f em} ill (*i. e., not receiving ill treatment*) as I do.

Hence the two constructions are interchanged :

To whom it happened ^{a 1} (*ὑπάρχω*) either to be the sons ^{dat} (*male-children*) of kings, or to be themselves ^{acc} by their (*the*) nature ^{dat} fit for it.

It-would-be then better (*more lucrative*) for me ^{dat} either to return (*go-back*) having killed ^{a 1 acc} (*killed-entirely*) Achilles (*Ionic*), or to perish ^{a 2 m} (*be ruined*) myself ^{dat} (*self*) gloriously.

7. *If the leading verb by itself governs another case than the accusative, the infinitive is preceded either by the case which the verb governs or by the accusative.*

I order you ^{dat} to do this.

I order you ^{acc} to do this.

Mévw, “*I expect,*” takes an accusative and infinitive :

* [A nominative is sometimes found where an accusative might be expected ; but then it is referred to a subject existing in the thought and not in the expression. *Viger.*]

Always expecting ^{τε} (remaining-for) that Orestes will come arrive-upon), I perish (utterly-perish).

So also κινδύνεύειν :

They did not wish ^{impf} (βούλομαι) to-be-in-danger of suffering (to suffer ^{a 2 inf}) any-thing from (by) hunger.

The accusative with the infinitive is put especially after λέγω, αγέλλω, &c. When these verbs are in the passive, the subject of the infinitive is changed into the subject of the leading verb, as in Latin :

Cyrus is said to have been-born ^{a 2} of Cambyses as his father

The Assyrian is reported to be-making-an-attack (throw-in) on (towards) the territory.

Or the accusative and infinitive remain :

It is said that Xerxes spoke ^{a 1} (remarked) these things.

Sometimes both constructions are united :

The battle was reported ^{prf} to have been ^{prf mid} (become) severe (strong), and it was reported that many died (expired ^{inf prf}).

With the accusative and infinitive, the verbs λέγω, νομίζω, &c., are sometimes neglected :

They released ^{a 1} him, thinking (or saying) that he was not ($\mu\eta$) a thief.

They bound ^{a 1} (bound-down) him, thinking that he was a thief.

Them it is said that (how-that) he sent-away ^{a 1} being-apprehensive lest they should perish ^{a 2 inf ab} (utterly-perish); but that he thought that-it-was-not-right (not have ^{inf} properly) for himself to leave ^{a 2} (forsake) his (the) post. (Ἐξειν depends here, says Matthiæ, on νομίζων, which is contained in κηδόμενος. Schweighäuser supplies λέγων in his translation.)

This takes place after particles, with reference to the foregoing part of the sentence :*

It is said that Apollo ^{att} (contracted) prophesied ^{a 1} ($\chiράω$) to

* So Livy: "Jacere tamdiu irritas sanctiones quæ de suis commodis ferrentur; scum interim de sanguine latam legem EXERCERI."

Alcmaeon, when *it is said that* he wandered ^{impf} after the murder ^{acc} of his (*the*) mother, *that he should inhabit* ^{pr} this land ^{art.}

Saying ^{pl} that the Lydians for-some-time earnestly-waited ^{impf}; but afterwards (*after* ^{preP}), as the scarcity-of-provisions ^{acc} did not cease ^{impf} ^{inf} (*desist*), *that they sought-for* ^{impf} remedies.

He said ^{impf} (*asserted*) *that he honored* ^{impf} (*respected*) the Samians, because his (*him* ^{dat}) grandfather ^{acc} (*art.*) was buried ^{a 2 inf} at-the-public-expense by the Samians ^{gen}.

I heard ^{a 1} *that he used-to-say* (*say* ^{inf}) *that a big man in-armor seemed* ^{impf} *to stand-over-against* ^{a 2} *him* ^{dat}, whose (*the^{zen}*) beard ^{art} shadowed ^{impf} ^{inf} all his (*the*) shield.

And after the relative, when the oratio obliqua occurs.*

They said ^{impf} *that his* (*the* *of him*) daughter dying ^{a 2} (*dying-off*), who (*the*) was ^{inf} *his* (*him* ^{dat}) only child, was-the-commencement (*first* ^{adv} *began* ^{a 1 inf}) of *his* miseries (*ills* ^{gen}).

8. After verbs to "say," the constructions of the accusative with the infinitive, and of ὅτι and ως are intermixed.

He says that Tissaphernes ^{art} does not bring (*κομιζω*) the ships, and that, not giving the provisions (*nourishments*), he distresses the navy.

Vice versa the construction of the accus. with the infin. passes into that with ὅτι or ως.

Sometimes ως or ὅτι is followed by an accus and infin. :

Have you had ^{a 2} a hope that the Gods ^{acc} will have ^{inf} a (some) care (*concern*) of me so-that I shall be saved ^{a 1 inf} ?

In many cases this may be accounted for by an involved construction. Sometimes ως precedes the primary verb :

The Scythians say that (*ως* : *to be put at the beginning*) theirs (*the their*) is the newest of all nations.

* [Thus, too, after the formulae εφ' ϕ. εφ' ϕτε, and the relative participles. And with ὅτε, επειδη, &c. as Plat.: Symp. p. 169. Sandford.]

I am informed that this *man* served *¹ ($\delta\sigma\lambdaεύω$) in Samos.*

9. *The infinitive with the neuter of the article (Τὸ, τοῦ, τῷ) placed before it, is often used as a noun.* Thus $\tauὸ\ ερᾶν$ means, ‘the circumstance or act or custom of loving’; and is properly $\tauὸ$ ($\chiρῆμα, πρᾶγμα, ἔδος$) $\epsilonρᾶν$: *The act, namely, to love.*

[With regard to the use of the infinitive as a noun, which may take place through all the cases, observe, 1. That the Homeric Dialect does not couple the article with the infinitive in this sense, but that the Attic Dialect does not dispense with the article, except sometimes in the nominative, rarely in the genitive, and sometimes in the accusative governed by a verb; 2. That not only the simple infinitive, but an accusative, or a whole sentence with the infinitive, may be thus used. Sandford.]

1. *Tὸ in the nominative:* To spit and to blow-the-nose is still disgraceful to the Persians. (*Here τὸ answers to our “to.” So again :*)

To wear-a-sword is a custom which remains ^{rf} (*remains-in*) to these continentals ^{rt}.

To live not ($\muὴ$) honorably, is a great distress.

Not ($\muὴ$) to learn *² these things, is better (*superior-to*) for you than to learn *² them.

The circumstance, that we being men should sin, is nothing wonderful.

Woe’s ($\alphaὶ$) me ^{rst} the being-incensed at one sick is a vain thing (*bad*).

The circumstance, that a man, even-if ($\chiὴν$) he (*any-one*) be wise, should learn many things, is nothing disgraceful.

* Matthise adds, perhaps rightly, Soph. Trach. 1238: Λυῆρος δέ, ‘ΩΣ Εὐτελία, οὐ ΝΕΜΕΙΝ τροὶ Φθίνοντι ροῖσαν. But Brunck translates it: ‘Homo si uiam videtur morienti mihi non exhibiturus debitam officii vicem?’ Matthise adds also a remarkable construction from Xenophon: ‘ΩΣ γὰρ τρηγὸς, αὐτὸς τὸν αυτομάτον χθὲς ἐκούτος πλοίου, ἡκουσάς τε τοὺς ΟΤΙ Ελλαῖνός μέλλει θέτειν, &c.

2. *Tò in the genitive* :* He admonished ^{impf} him to be-careful-of-this (*attend-to the ^{gen}*), viz. to be as useful-as-possible (*most useful.*)

A sudden fate (*allotment*) deprived ^{a 1} him of life (*the to live*).

I saved ^{a 1 m} (*rescued-from : without augment*) mortals from going (*τὸ μὴ μολεῖν*) to the house of Orcus.

Nothing is to me more important than this (*the ^{gen}*) that (*ws followed by an accus.*, as noticed in p. 187) I should become ^{a 2 m} ^{inf} as-good-as-possible.

What is more delightful (*happy*) than this ^{gen} (*this the*), to be mixed ^{a 1} with the earth ^{dat} ?

Without wisdom (*the to be-prudent*).

They gave-them-these-orders (*proclaimed these ^{neut}*) on-account-of this (*the ^{gen}*), that they should not (*μὴ*) break (*loose*) the treaty ^{pl}.

They are-armed-with-a-spear on-account-of (*by-reason-of*) this (*the ^{gen}*), that no-one of the citizens should die (*die-off*) by a violent (*forcible*) death.

I have written ^{a 1} the motives why (*on-account-of-what*) they broke ^{a 1} (*loosed*) the treaty ^{pl}, on account of this (*the ^{gen}*), lest any ^{acc pl} should ever (*at-any-time*) ask ^{a 1} (*seek*) from-what such (*so-great*) a war arose (*was appointed a 2*).

3. *Tò in the dative* : That (*To-the-end-that*) those-of-you-who-wish-it (*the inclined of you*) may yet more disbelieve ^{subj} the ^{dat} fact that I ^{acc} am honored ^{a 1} (*respected*) by the Gods ^{gen} (*deities*).

To-speak of one's (*the peculiar*) benefits is like-rebuking (*similar to the to rebuke*).

By our-being (*the to be*) more experienced ^{nom} we are more daring.

A man seems to differ (*bear-apart*) from the other animals in this (*this the ; as above*), that he longs-for honor ^{gen}.

* [*έπεικα* or *ιπερ* is often understood. The New Testament affords frequent examples of this ellipsis.]

[*τοῦ* is used with the infinitive, but never, perhaps, without some negation, as *μὴ τίνα*, *μηδένα* following. *Viger.*]

He stormed-at¹ the Medes^{dat} on account of this (the^{dat}), that they had-gone-away (*oixεσθαι*) leaving² (leaving-down) him deserted.

They gave-up² (gave-beside) to them those persons on the condition that they should use them^{dat} justly.

Life is most delightful in the act of-being-wise (to be-wise).

4. Τὸ in the accusative :

I admire (wonder-at) this-part-of-your-conduct (the of you) that you are-considerate.

Thinking that not to stay (endure) and fight was safety, but to retreat (retreat-privily) as-quickly-as-possible.

To charge (censure^{1 m}) to the Gods the thing that we have not (*μὴ ωχι*) up-to this^{zeo} time obtained (done-entirely^r) all things whatsoever we pray-for.

Instructed^r in (towards) the-habit-of-wanting (the to want) things in-moderation (moderate^{gen}).

But do you, on-account-of (through) the fact that you are a stranger, imagine (Attic form) that you will not be injured (a. 1. inf. with *άν*) ?*

I am (have sprung-up²) incapable of-doing (the to do; πρός or εἰς being understood) this against-the-wishes of the citizens.

The article is often omitted before the infinitive :

To die² (die-off) is owed by us^{dat} all. (That is, Death is a debt we all owe.)

He took it ill (Say, He had² some-thing the dreadful) to-be-dishonored^{mid} by Pisistratus.

To learn² is-youthful always to the old.

For me to receive² (take) any thing and to (the) go-without it, rests-with these men.

I put-off the answer (*αποχρίνεσθαι*) to (unto) the third day.

Nothing is so good as (such-as : i. e. τοιοῦτον οἶον) to hear¹. (That is, It is best to hear.)

* [διὰ often stands in the sense of "on-account-of" with the accusative of the infinitive, where in English a suitable casual proposition is put. *Matthia.*]

Nothing is so good as (*such-as*) to ask him. (*Here τὸ is supplied.*)

Preventives against-increasing (*i. e. τοῦ*).

Leisure for-marching (*to advance-with-an-army* : *i. e. τοῦ*) against (*upon*) the Greeks *acc.*

The Etesian-winds are *the causes (authors)* of *the circumstance* that the river overflows.

He kept ^{a 2} the Cymæans from-doing these things. (*Toῦ is understood. Though ὥστε may equally well be supplied ; as in some of the sentences above : and in this following, where ὥστε μὴ may be supplied :*)

Tutting ^{pf mid} (*Obeying*) to the treaties which save you from-dying (*to-die* ^{a 2}).

You have made ^{a 1} the Persians to be free instead-of bond-men ; and to rule all ^{gen} instead-of being-ruled (*to be ruled* ; *i. e. τοῦ*) by others ^{gen}.

Sometimes the article before the infinitive seems redundant ; as in Τλήσομαι τὸ κατθανεῖν, Τὸ δρᾶν οὐκ ηθέλησαν, Τὸ προειδέναι τὸν Θεὸν τὸ μέλλον πάντες λέγουσι, Τὸ (i. e. εἰς τὸ) μὴ βλέπειν ἔτοιμα, &c. But in reality it is not so ; and the infinitive in its very nature seems ALWAYS to suppose the article preceding it.

Sometimes the accusative article may seem to be put for the genitive : but this is very improbable ; and the construction should therefore be made out on other principles :

This prevented ^{a 2} (*held*) them from-pillaging the city.

(*Here ἐσχε may have two accusatives : " This prevented them the doing so."*)

He dissuaded ^{impf} persons from-learning astronomy. (*Here also may be two accusatives.*)

They are compelled to have-a-care not-to-be-upset by wine ^{acc.}. (*But επιμελέομαι is sometimes followed by an accusative ; as in Plato : Τὰ τοιαῦτα επεμελεῖτο.*)

I am the cause (*author*) of-your-answering.

Τὸ may depend in the last example on περὶ, which may be understood in other cases also :

Like to the Goddesses except as-to-dying.

I will omit nothing in-regard-to-making-enquiries-about the whole truth with-respect-to these gen things.

You fought-perseveringly for the circumstance that-you-should-not-die.

Love (*Attachment*) shall soothe one of the daughters so-that-she-shall-not-kill (i. e. πεπι or εις) her husband (*bed-fellow*).

Do not (μη) dishonor ^{a 1 sub;} me in-regard-to-not-dying with you. (That is, *By thinking me unworthy to do so.*)

They did not wish ^{a 1} to do it (*the to do*).

10. In exclamations the infinitive is used with or without the neuter τι.

O the circumstance that I, the unhappy, should-have-gone ^{a 2} _{as} (gone-about) more (*Attic*) than a thousand stadia ^{a cc} of the way, trusting to a crow !

O the misfortune gen ! O the vcc circumstance that-I-should-chance-to-have-been-sent-for hither ! (Unless τῆς τύχης depends on τό.)

O dearest voice (*utterance*) ! Ah (φεῦ) ! The circumstance that I should hear ^{a 2} (take) the salutation of such a man after (in) so long a time !

The circumstance that I should suffer ^{a 2} these things ! (So Cicero : " Hoc vero non videre maximo argumento esse, &c.")

11. The infinitive is put after ὡς and ὥστε.

Oh-that (*If*) there was-present to me the tongue of Orpheus, that, having enchanted ^{a 1 acc} the daughter (*damsel*) of Ceres, I might take ^{a 2} you from Hell. (Ηαρπῆν ἀν may be supplied after οις : " By which means it would be present to me, &c.")

He is said to have been ^{εἰπεν} so (*thus*) covetous-of glory that (*su-tia!*), while (*being*) yet young, he-was-unable-to-sleep (*to*

*be-wakeful) at-night (the-nights acc.). (That is, Ὡστε λέγεσθαι αγ-
πυπνεῖν.)*

You shall hear ^{mid} (*Attic*) all the discourse in a short (*brief*) time (*i. e. in a few words*). The affairs of the Persians have been destroyed-wholly, that it may be allowed me to-say-so. ("Ut verbo dicam.")

... Of the eyes and ears and, that it may be allowed me to-say-so, the whole (*all-together*) body.

That I may take on myself to show ^{*1} it more-at-length, the-case-is-this (*it has thus*):

... That I may be allowed to liken ^{*1} a small thing to a great one.

That it may be allowed to me to say ^{*2} (*remark*), summing-up-all-together.

That (*So-that*) I-may-be-allowed (*to be*) to contrast these small things with great ^{dat} ones. (*Perhaps δοκεῖ may be understood before εἰναι.*)

'Ως and Ὡστε are often omitted here, and the infinitive is put absolute :

But afterwards (*after prep*), not to tell ^{*2} (*remark*) the tale in a long (*much*) narration, some time intervened ^{*2} and all things were got-ready ^{plup pass} (*made-ready*) by them ^{dat} for-their-return.

To speak ^{*2} summing-up ^{*2 acc} all things in one observation : ...

He was pierced ^{pf}, so to speak, more (*pl. neut. contracted*) than a net ^{gen}.

'Ως and Ὡστε are put with the infinitive in a limiting sense :

As far as it happens that I remember ^{pf pass} well. (*That is, As far as I recollect rightly.*)

As far as it happens that I find-out by-conjecturing (*a. 2. mid. part. Ionic*). (*That is, As far as I can conjecture.*)

As it happens to seem to me.

To all the grave and the frowning, as far as at-least they choose

(or, you choose) to use me ^{dat} as a judge, life ^{art} verily is not life but a calamity.

You mean ¹ Iole, as-far-as it may be allowed that I should conjecture (guess). (That is, as I conjecture.)

Herodotus has supplied εστι : (i. e. ἔξεστι, licet).

But, as far as it is allowed me to conjecture ¹ (guess), I imagine (think-likely) that there were collected-together ² as-many-as (up-to) 50,000 (five ten-thousands).

'Ως is omitted here also :

The Caunians are, as far as it happens to seem to me, indigentous.

"Οσον and οσα, "as far as," are sometimes in the place of ος and ωτε :

As-far-as it happens that I know (ascertain : pf. inf. shortened form).

As-far-as it happens to seem to him.

12. *The infinitive is frequently put for the imperative, particularly by the Poets.*

Fight ^{inf} now against (upon) the Trojans ^{dat}

To whom ^{p^l} do not (μὴ) come-near ^{inf}.

But let it thus become.

This infinitive depends on a verb understood :

Nor (Not-either) wish thou to contend (contest) with a king ^{dat}.

Remember ^{pf} ^{pass} to retire.

Sometimes the imperative and infinitive are intermixed :

King Jupiter, give (Poët.) to us good ^{art} (virtuous) things, but drive-off ^{inf} doleful ^{art} things.

The infinitive stands for the third person also :

If Menelaus kills ^{subj} Alexander, let the Trojans ^{acc} restore ^{2 inf} Helen.

Let her (the), having opened ^{1 nom} the doors of the sacred

house, place ^{a 2 inf} the robe, which seems to her (*oi*) to be the most elegant, on the knees ^{dat} of Minerva (*Ionic*).

And let it occur ^{a 2 inf} to every man, that the-contempt-of (*the to despise*) invaders is manifested by (*in*) the might (*bravery*) of deeds ^{art.}.

Before a person dies (*ends*: a. 1. subj. *with* *av*), one should stop ^{int} nor call him happy (*opulent*). (*Here δεῖ may be supplied.*)

The infinitive is also intermixed with the subjunctive, used imperatively:

It behoves us to forget (*place* ^{a 2 m} *forgetfulness*) *the-present* (*the now*) *wars gen*, and *let us go-to* ^{a 2 subj} (*come-on*) *all the temples of the Gods with dances* ^{dat} *lasting-all-night*.

The infinitive is similarly used in supplications:

Ye Gods, do not (*μην*) *allow that I acc should suffer* (*hit-upon* ^{a 2}) *slavery gen*.

O Jupiter, grant that it may happen ^{a 2 m inf} (*fall-out*) *to me to take-vengeance-on* ^{a 1 m} *the Athenians*.

O Jupiter, grant ^{a 2} (*give*) *that I may revenge* ^{a 1 m} *the death* (*decease*) *of my father*.

Sometimes here also the imperative and infinitive are united.

Hence εἴθε, "I wish!" takes an accusative and infinitive. That is, I wish the Gods would allow that &c.

The infinitive is sometimes defective, as after μέλλω, "I am about to:"

And they were about ^{a 1} *to throw him into Cæada* ^{art.} *whither they had been wont* (*plup. mid. of εθώ*) *to throw* (*to throw-in*) *evildoers*.

They desolated (*πορθεώ*) *some* (*art. with μεν*) *of the cities, others* (*art. with δε*) *they were about to desolate.*

13. *Eīvai* is frequently used, by Attic authors, where it is thought to be redundant; especially with *ἐκών*. Thus in Thucydides: Τὸν δὲ αγῶνα οὐκ εν τῷ κόλπῳ ἐκών **EINAI** παιήσομαι. Here ὡς, ὥστε,

may be understood : “ *I shall not engage in the bay, (so at least as) to be willing (to do so).* ”*

They will not do this, so at least as to be willing.

From whence the soul does not retire ^{mid} so as at least to be willing to do so.

They would endure (*opt. with av*) the whole (*whole the*) danger, and so too as to be willing.

This Cadmus (*The Cadmus this*) went ^{a 2} (withdrew) to Sicily ^{acc} of his own accord (*i. e., under the circumstances that he was willing*) and no-danger-having-come-upon-him, but solely from-a-feeling-of justice.

Εἰναι is thought redundant in other cases : But that *εἰναι* should be put in merely ‘ *elegantiæ causâ*’ is not to be supposed. At all events, there must have been an original reason for its insertion, which might afterwards have not been always adverted to by the writer :

They-advised-them-not to prepare a naval-battle, but assured them that the whole-matter (*all-together neut*) was this,† not-even to raise-against them their hands, but, having forsaken ^{a 2} the Attic territory, to colonize some other.

As-far-at-least-as-regarded-him (*The neut acc at-least upon him dat to be*) you were saved ^{a 1}. (*That is, περὶ τὸ εἶναι επ' εκείνῳ.*)

As-far-as-these-were-concerned (*The neut acc upon them dat to be*), you were placed ^{¶¶} in the most terrible dangers. (*Reiske, says Reize, here improperly supplies κατὰ or διά. Yet something of the kind must be supplied.*)

To-day-at-least.

With-respect-to-this.

With-respect-to-you-at-least.

* [Έχων έιναι non est simpliciter sponte sed quantum quis sponte quid faciat. Οὐδὲ μη φίδοις γε, οὐδὲ ξένοις έκών εἶναι γέλωτα παρέχεις : Xen. Cyr. II. 2, 15. ut id quidem sponte facias, (by choice ; if you can help it.) Hermann.]

† Schweighäuser translates it : “ Qui, apparatus navalis pugnæ dissidentes, summam rei in eo verti contendebant, ut ne,” &c.

14. Πρὶν ἦ,* and πρὶν, take an infinitive.

I do not think (conceive) that you ^{P1 acc} will desist before—that one-of-the-two falls ^{a 2}. (That is, before that THIS HAPPENS THAT one of the two falls.)

Tremor took ^{a 2} your (*σφῶν*) limbs before you saw ^{a 2} (beheld) the fight (*war*). (That is, before IT HAPPENED TO YOU THAT you saw the fight.)

Πρὶν is repeated : (generally by Homer.)

Neither will Apollo restrain his heavy hands from the plague ^{τε} before (πρὶν . . . πρὶν) Agamemnon restores ^{a 2} the girl to her dear father.

Πάρος (poetical) is used as well as πρὶν :†

How (As) I-wish-that a storm ^{νομ} had gone ^{a 2 inf} (withdrawn) bearing me forward, before (πάρος) these things ^{αε} (deeds) had happened ^{a 2 m inf} (become). ('To bear forward' is προφέρειν.)

15. Sometimes with an infinitive a word must be supplied from a preceding proposition.

But the Lacedæmonians made ^{a 2 m} (placed) a law contrary-to-these-regulations of the Argives : for they made a law that, though not wearing-long-hair before this time, they should wear long-hair from this time.

Sometimes an infinitive requires a word to be supplied which is the opposite of the preceding one :

The law commands (impels) the same (Join "the same" in one word) thing always, not permitting any (no) band (concourse) of men to fly from a fight, but commanding that, remaining in the

* Πρὶν seems to be a comparative, and to answer to πρότερον, PRIUS. Πρὶν ἦ, prius quam.

† | But when πάρος is not used in this sense, equivalent to the Latin *prius quam*, it may be employed as an adverb, and sometimes as a preposition, in different constructions, both in Homeric and Attic poetry ; thus, Νυν ὅτι πέρι μεν ακουσον, επει πάρος ου ποτ' ακουσας. Hem. Od. 2, 325. Sandford.]

ranks (*order* : *singular*), they should vanquish or perish (*utterly perish*).

The Athenians changed-their-decision, decided now not ($\mu\eta$) to make ^{a 1 m} an alliance with the Corcyreans.

PARTICIPLE.—III.

1. The verbs to 'hear, see, know,' take another verb in the participle. The rule is here the same as with the infinitive : "If the subject of the participle be the same as the subject of the other verb, the participle is put in the nominative : If it be the same as a preceding noun in the genitive, dative, or accusative, the participle is in the genitive, dative, or accusative respectively."^{*}

I heard ^{a 1} him ^{εεν} reasoning about friends ^{εεν}.

When (with αv postfixed) he hears ^{ευβι} (hearkens) from any-one ^{εεν} of Orestes ^{αε} coming ^{ευτ}.

We-should-not-hear more pleasantly the sound (*noise*) of a harp than the news that the Cyclops ^{εινας} had-perished (been ruined : Attic pf. mid. part.).

And now I see (mark) that-I-err (*sinning-thoroughly* ^{νομ}). (That is, *Erring I perceive it.* Εξαμαρτάνοντα would mean that ANOTHER erred. The difference is manifest in the succeeding example :)

The commanders of the Athenians saw ^{ιμπι} (marked : with ε prefix) that they themselves did not succeed ^{νομ part pr} (go-

* [The participle is put with a verb in the same manner with the Latin infinitive, when it is simply the object, not the end or purpose, of the verb that is to be expressed. Thus, in the proposition, "I command you to write," the infinitive expresses the end or purpose of the first verb. On the other hand, in the propositions, "I saw him fall, I heard him say, scio me esse mortalem," the infinitive expresses merely the object of the verb ; and, therefore, in such propositions the Greeks use the participle after the verb. In this situation, the case of the participle is determined in the same manner as the case with the infinitive, and the reciprocal pronoun is generally omitted with it also. Lockhart's *Greek Idioms*.]

straight) in their (the) attempts, and that the soldiers were grieved ^{acc part pr} at the staying ^{dat}.

You see (*look-on*) me ^{gen} going (*creeping*).

They know (*are-familiar-with*) that they are brought-up ^{a 2 pass} ^{nom} (*nourished*) in sundry calamities.

Knowing (*εἰδότες*) that-they-would-not-have-been-able ^{nom}.

But know (*contracted form*) that you shall suffer (*pay ^{nom fem} part*) a deserved punishment (*recompense*).

Know (*as above*) that you are ^{part nom} troublesome.

Know (*as above*) that Creon will come ^{part acc} to you for-the-sake of these *things*.

Philip is-not-ignorant that he says ^{nom part} these *things* not justly (*just*).

You are-conscious (*know-with pf mid* : *with contraction; and addition of θα*) that you are ^{nom part} not faithful-in-your-oath towards me.

When ξυνειδέω,* ξυνείδημι, συγγινώσκω, take the dative after them, then the participle is of course in the dative :

I was-conscious (*ξυνήδειν*; i. e. ξυνηίδειν, ξυνηιδήκειν) that-I-knew (*to myself knowing*) nothing. ('To know' is here επίσταμαι.)

We are-conscious (*know-with pf mid*) that-you-were (*you dat p² being*) most eager at-the-beginning-of (*by*) this ^{art} present war ^{acc}.

We forgive ourselves ^{dat} not having-done ^{a 1} rightly.

2. The verbs also to 'perceive, discern, consider, observe, experience,' take a participle. These are allied to those of seeing and knowing :

Whom soever I (*εγὼν*) shall perceive willing to sculk apart from the fight ^{gen}.

He will discover ^{mid} (*learn-from*) that he has erred ^{a 2 part nom}.

* [With this verb the participle is put either in the nominative, because the same subject is contained in the persons of the verb, or with relation to the dative of the accompanying reflexive pronoun, in the dative. *Matthiae*.]

I perceived ^{a 2 m} (*noticed*) that I was incensed ^{nom. fem} without reason.

Having perceived ^{a 2 m} (*noticed*) him to-be-angry ^{part. acc} with (towards) his (*the*) mother ^{acc}.

Have you ever (*in-any-way-at-any-time*) observed ^{pr. pass} (*noticed*) me ^{gen} either bearing-false-witness or doing any other unjust thing? (*The interrogation is not expressed.*)

I perceive (*find*) that this ^{fem} alone will-be (*av with a. 2. part. of γινομαι*) the turning-off of the impending evils.

I perceived (*was finding*) that-I-could-accomplish (*fut. part. mid. with av*) this in-no-other-way.

Also the verbs to 'show' (i. e. to make to SEE) or to 'hide':

I will show (*reveal*) first ^{acc neut pr} that-I-am wise, then (*after-that*) that I am prudent, lastly that I am a great friend to you.

I will show (*reveal*) that she does not (*μη*) say ^{acc part} just things.

Has time ^{art} neither evidenced ^{a 1} these hopes to be futile?

Your eye argues you ^{gen} to be-kindly-disposed.

He is found-out (*taken-in-the-act*) to be bad towards his friends.

Whoever (*Who*) appears-clearly (*subj. of φαίνεσθαι with av*) to do ^{part} well to his-former-friends, it is clear that he will do-well-to ^{part} his-future-friends also.

Having learnt ^{a 2} that-the-death-of-Smerdis (*the of Smerdis death that*) was kept-from-being-known ^{part. impf} (*hidden*) to-have-taken-place (*a. 2. m. part. nom. of γίνεσθαι*).

3. *Also the verbs to 'recollect, forget,' which are connected with those of knowing:*

He remembered ^{simp pass} having said ^{a 2} (*remarked*), &c.

He (*όγκε*) suddenly forgets (*forgets-about*) that he is-sad.

All these verbs are frequently followed by *ὅτι**. The verbs to 'remember' take also *ὅτε*, 'when':

* Both constructions are united by Thucydides, 4.37, in an anacolu-

I remember ^{Pf} ^{pass} also this, when to (*the neut*) rule well seemed ^{impf} to me to be an enormous work.

Do you not remember ^{subj} (*call-to-mind*) when you were hanging (*suspending* ^{pass}) from-on-high? (*Express the interrogation by η : which however may mean "verily."*)

'If you mention,' says Porson, 'at once the thing and the time it took place, that is more than if you mention the thing only.' So that ὅτε seems to include ὅτι. Οἶδα, ακούω, λέγεται, &c. also take ὅτε.

4. The verbs also to 'overlook, disregard, permit to happen,' take a participle. These are opposed to those of observing :

It is necessary for them not ($\mu\eta$) to overlook (*i. e. pay no heed to*) the wall building-by-their-side (*building-beside* ^{pass}).

Do not ($\mu\eta$) see ^{2 subj} (*behold : i. e. behold without heeding*) me killed (*having died* ²) by the citizens ^{gen}.

To bear-to-see-without-hindering-it their (*the of them*) territory being laid-waste.

Will Jason put-up-with *this, that his sons should suffer* ^{part} *these things?*

Minerva will not endure (*bear-with*) being conquered.

They assert that the son of Alcmene endured ² (*tolerated*) being sold ^{1 P} (*πιπράσκω, fut. πράσω*).

I am-not-contented (*not content-myself*) with living ^{nom} on these ^{neut dat} *terms..*

Bear-with thy lot ^{gen} (*deity*) being changed (*metamorphosed*). (*That is, the change of thy lot.*)

Connected with the last sentences are those where participles follow the verbs to 'persevere, continue'; and the opposites to 'be tired, leave off' :

I have persisted ^{Pf} ^{pass} in doing nothing unjust.

Then : Γνῶς δὲ ὁ Κλέων καὶ ὁ Δημοσθένης ὍΤΙ, εἰ καὶ διοσμοῦν μᾶλλον ενδέονται, ΔΙΑΦΘΑΡΗΣΟΜΕΝΟΥΣ ΑΥΤΟΥΣ ἵππος σφετέρας στρατιᾶς, ἐπαυσαν τὴν μάχην." *Mathiae.*

They continue (*finish-through*) being-in-peace (*leading the peace*).

I passed-through ^{impf} bloody (*sanguinary*) days *in* waging-war.

Leave-off ^{1 m} (*Desist*) talking-nonsense.

He left-off ¹ (*put-by* : *Poët.*) crying ¹.

I omit (*lack*) saying ten-thousand other *things*.

To make-to-cease any-one *from* talking (*prating*).*

Do not ($\mu\eta$) tire ^{2 subj} *in* doing-well-to a friend.

The stranger was assiduous *in* beseeching.

He was-urgent ^{impf} *in* saying these *things*.

Deioces ^{art} was constantly (*constant*) being talked-of (*east-before*) and extolled by every man ^{gen}.

He was full of anger. (*Say, He was crammed being incensed.*)

Connected with the last verbs are those of being beforehand and behindhand in doing any thing :

You have-said ² (*given-out*) that I am-the-first (*begin*) *in* insulting ^{fem} you. (*That is, that I do so without provocation.*)

Perform ¹ the things-which-remain, in-order-that every-one (*any*) of the barbarians may in-after-time be-cautious ^{subj mid} (*guard*) not ($\mu\eta$) to be-the-first (*begin*) *in* doing furious deeds against (*to*) the Greeks ^{acc}.

But my (*the*) spirit (*soul*) already appears to fail ² from-the-part-where, as it-is-reasonable *to suppose*, it begins (*commences*) failing to all.

He is emulously-desirous not-to-fail *in* doing well *to* those-who-do-well-to ^{acc} (*the doing-well-to*) himself.

'Εσικα (*I seem, I am like*) takes an accusative or a dative of the participle :†

* [*Πάνερθαι* has almost always a participle ; seldom an infinitive. *Viger.*]

† [*τοικλυαί*, "to appear," takes the infinitive ; but when it signifies also "to resemble," it may take the same action, which is otherwise in the infinitive, in the dative of the participle. *Matthiae.*]

He seems as-if-he-were-going-to-sacrifice-for-the-success-of
(sacrifice-for : nom. part. fut. mid.) his (*the*) versifying ^{gen.}.

You are like one-who-thinks ^{dat.} that luxury and costliness
are happiness ^{art.}

Sometimes with the verbs of this Rule the participle ὁν is omitted :
Know (*contracted*) that you are safe.

I will show you to be bad.

Who can-be-found (*a. I. p. opt.*) so (*thus*) envious as-to-sup-
pose &c. ?

5. *Sometimes, when the subject of the participle and of the fore-
going verb is the same, the participle is put in the accusative instead
of in the nominative :*

I am aware that I (*myself*) am-not-always-mild (*do not cleave-
steadfastly-to the mildness* ^{dat.}).

*The verbs mentioned in this Rule sometimes takes an accusative.
As ισημι, οἶδα, επίσταμαι* γινώσκω, συγγινώσκω, πυνθάνομαι, αισθά-
νομαι, ανέχομαι, παύω, δῆλον εστι, &c. :*

Know (*contracted*) that I will-not-speak ($\mu\eta\ \varepsilon\rho\varepsilon\bar{\imath}\nu$) falsely.

6. *The verbs λανθάνω and φθάνω take a participle.*

1. *Λανθάνω is properly 'I escape the notice or observation of' :*

We differed nothing from our children ^{genit.} without-perceiving
it ourselves ^{acc.}. (*Say, Differing nothing* ^{neut.} *we escaped-the-no-
tice* ^{a 2.†})

It did not escape the observation of Amasis that Polycrates

* "In Soph. Antig. 472, *εἰκεν οὐκ επίσταται κακοῖς*, means, *knows not how, is not able, to yield*; and the infinitive is regular." Matthiae.

† [The sentence given above may be better understood by attending to the following remark: "Λανθάνω is often joined with a participle; when the latter may be translated as if it had the same form as the part of λανθάνω with which it is joined, and the former by *secretly*; without discovery or observation." Viger.]

was very fortunate. (*Polycrates*^{art} did not escape-the-observation-of^{impf} *Amasis*^{art} greatly prospering^{nom.})

Themistocles^{art} had-these-things-unknown-to-others (escaped-notice^{impf} having these^{neut.}).

It was difficult for them^{dat fem} to escape-being-known-to-have-stolen (escape-notice^{a 2} having stolen^{a 1}) the-garments (Join these two words).

Does it not therefore seem to you to be advantageous that we-should-consult-about-these-things-in-secret (the^{neut acc us acc} to have escaped-notice^{pf mid} consulting-about these^{neut.})?

Every thing was burnt without being perceived. (Say, All^{neut pf} escaped-notice^{a 2} been burnt-downright^{a 1 p.})

I was ignorant that there is no Jupiter. (Jupiter^{art} had escaped-the-observation-of^{mid} me^{acc} not being^{nom.})

If a man should wish^{opt} to be-serious^{pf past} always, and not to unbend himself by-turns into mirth, he-would-insensibly-become-mad (he would-escape-the-observation-of^{a 2 opt with av} [himself] being mad^{a 1 p nom.}).

Crœsus^{art} was-unconsciously-supporting (was escaping-the-observation-of [himself] supporting) the murderer of his (the) son.

Unawares^{a 2} he fell (fell-in part^{a 2}) into the midst^{acc} of the enemy^{acc pf *}

Λανθάνω is often put in the participle :

He leapt (plup. pass. without augment or aspirate) from the wall unnoticed (having escaped-notice^{a 2}).

Instead of the participle, ὅτε is used :

Neither did Jupiter escape-the-observation-of^{a 2} Ajax, when he gave^{impf} (Poët.) victory to the Trojans.

2. Φθάνω, φθῆμι, &c. are properly, † 'I come before, am before, I

* [Virgil in Æn : II. 377, has imitated this construction ; *sensit medios delapsus in hostes.*]

† Hermann makes the proper meaning of this word to be 'I leave off.' Battmann makes it to be 'I put off.' Neither of these will be readily conceded. Φθάνω or φθάω seems to be for ἀφθάνω, (as κτίζειν for ἀκτίζειν)

precede, get before, anticipate; hence it often conveys the idea of “rapidity of action or ease.”

The Scythians anticipated^{a 1} the Persians in coming^{a 2 m} (coming-from) to (upon) the bridge^{a c c}.

Your (pl.) city would long (much ^{neut acc}) precede (opt. of φθῆμι with $\kappa\varepsilon$) this event by being overthrown. (I. e., It would be overthrown long before this happened.)

They anticipate (“are-beforehand”) their enemies in making-war (warring).

They anticipate seizure by flying^{a o m}. (I. e., They precede all others by flight; or, They leave all other things and fly before doing any thing else.)

The opt: of φθάνω with οὐκ and αὐτός is sometimes employed to signify the certainty of some future event:

Will you not anticipate (opt: with αὐτός) all other things in telling (speaking) me? (i. e. Tell me immediately.)

Will you not anticipate (as above) all other things in performing this?*

Canst thou not make haste (opt. with ἀνέσθαι αὐτός) to invest (hiding-with) thy form (frame) with these (dat. of the art. joined with δέ).

Sometimes the interrogation is neglected, as in Eurip. *Orest.* 924, Εἰ γὰρ αρσένων φόνος Ἐσται γυναιξὶν ὄσιος, οὐ φθάνοιτ’ ἔτ’ ἀν Θηῆσ-
κοντες, ηγ γυναιξὶ δουλεύειν χρεών. But either the interrogation was disregarded by the expression becoming idiomatic, or the interrogation must be supplied in such passages.

Φθάνω with the participle of a verb may be often rendered in English by that verb:†

from ἀπτομαί, a. 1. p. ἥφθην, ἥφθην, I touch. So that φθάνω πρὸιν is, I touch a thing before another does.

* The Editor of the Remarks on Matthiae thinks this a wrong explanation, and says that the interrogation has no place here. Brunck supports the interrogation, and is undoubtedly correct.

† [By a reverse of construction the participle of φθάνω itself is often joined with some other verb, the sense remaining the same; as, ἀνέβηξες πρό φθάσας, you opened before I could knock. Note to Viger.]

The infantry ascend (*precede having ascended* ^{a 2}) the hill before
^{a d t} the Syracusans ^{acc} came-up ^{a 2 m inf}.

They-were-banished from the island, before (*before* ^{a d t} *than*)
 the Goddess ^{acc} became ^{a 2 inf} mild to them.

You-would-be-enslaved before (*η : i. e. πρότερον η*) any-one ^{acc}
 of us heard ^{a 2 m inf} (*learnt-by-enquiry*) of it.

Πρίν seems to be understood in the following sentence :

The Lacedæmonians did-not-hear-of the war ^{acc} round (*about*)
 Attica ^{a rt}, before also neglecting ^{a 1} (*not-caring*) every-thing-
 else (*all the other* ^{gen}) they were-come to-succour (*warding-off*
^{a t nom}) us ^{dat}. (*That is, On hearing it they immediately came to*
succour us.

Φθάνω, '*I come before, prævenio*', means also, '*I prevent*' :

She scarcely prevents herself from-falling on-the-ground, by
 falling-into (*falling-in* ^{a 2}) her chair ^{dat} (*thrones*).

Φθάνω is put in the participle, like *λανθάνω* :

If (*If-altogether*) he might wound ^{a 1 sub}; him first (*a. 2. m. of*
φθῆμι : *i. e. having anticipated him*).

It was (*became* ^{a 2 m}) in my mind to say ^{a 1} (*remark*) these
 things which (*whatever*) you, anticipating ^{a 2} (*φθῆμι*) me, ad-
 vance ^{P1} (*bring-forward*).

Φθάσας is thus peculiarly used by the Attics.

The infinitive is also found after *Φθάνω* :

Who knows (*has ascertained* ^{Pf mid}) if Achilles may-be-first-
 struck by my spear (*wooden-spear* : *dat. poët.*) so as to lose ^{a 1}
^{inf} (*ruin*) his life (*spirit*) ?

A depraved man might-perhaps-die (*i. e. might perhaps anti-
 cipate so as to die*) before he was punished (*gave* ^{a 2 inf} *compensa-
 tion*) for his misdeeds ^{gen}.

7. *Τυγχάνω*, '*I chance, happ'n*', takes a participle.

It behoves me to say to you ^{acc} the things which I am-chanc-
 ing to think-of.

About (*As*) fifty heavy-armed-men chanced ^{a 2} to sleep in the
 market-place.

He said ($\phi\eta\mu\iota$) that he happened ^{a 2} then to be (*being, Ionic*) with (*together*) Damaretus.

So also $\chi\nu\rho\acute{\epsilon}\omega$, (*poetical*) 'I chance, happen' :

See (*Mark*) whether ($\mu\bar{n}$) he happens ^{a 3 b} to-be-lying (*a. 1. part. p. of $\kappa\alpha\tau\alpha\chi\lambda\iota\omega$*) asleep ?

The participle $\omega\nu$ is frequently wanting in this construction :

If any-one of the spectators happens to be well-disposed to us.

Although (*If*) I chance to be old, the strength (*powerfulness*) of this territory has not grown-old ^{a f}.

Dwelling amidst which laws ^{gen} they chanced ^{impf} to be the most-fortunate of the Greeks.

He happens to be now in the fields.

These verbs stand also in the participle :

To give ^{a 2} the thanks which (*with $\pi\epsilon\rho$ postfixed*) I promised ^{a 2}, chancing to do so.*

He was near as-he-chanced (*chancing*).

S. The participle is often used for the infinitive. Thus, instead of the sentence $\Xi\mu\mu\phi\sigma\sigma\omega\gamma\epsilon\tau\iota\tau\alpha\mu\tau\alpha\pi\varphi\chi\theta\eta\eta\omega\iota$, 'It is convenient that these things should be done,' the Greeks say also :

These things are convenient to be done (*being done* ^{a 1}).

Thus also :

It is better for us to war (*warring*).

The ^{dual} guards are competent to prevent (*preventing*) it.

The city will not allow them ^{dat} to transgress (*transgressing*) the law.

The participle is put after verbs which properly require the infinitive :

If they will endeavour ^{mid} (*Ionic*) to make-an-attack ^{a 2} . . .

* Brunck explains it as an hypallage for $\epsilon\tau\chi\omega\gamma\eta\pi\mu\sigma\chi\delta\mu\mu\omega\sigma$. [Porson differs from Hermann here, taking $\tau\gamma\chi\alpha\omega\omega$ to mean, if I obtained what I asked. Sensus est, quam promisi si ipse a Theseo id quod peterem conquerer. Note to Viger.]

I do not refuse to die (*dying* ^{a 2 f em}).

'They made them to be dishonored ; and with such a dishonor ^{as} (degradation) that (so-that) they could (*xupioyc ειναι*) neither (not-either) rule ^{inf} nor (not-either) buy ^{part acc} any thing or sell ^{part} any thing.'

"Most of these verbs," says Matthiae, "in the places where they are joined with the participle, seem to be considered as independent verbs, not requiring the addition of their reference to complete their meaning, and the other verb as an accessory definition of the same, not as the necessary result of them."

The participle is put for the infinitive also after the verbs to "say, announce":

You were announced ^{a 1} to be mad ^{a 2 p part} ("as being mad")

He speaks-out intelligibly that his companions (allies) are-perished ^{pf mid part} (ruined : with redupl.).

A report went-through ^{a 1} (rushed-through) the army that your daughter was come (come-from : pf. pass. part.). (Here ειναι may be understood.)

9. Participles in one part of a sentence often depend on a verb in another part of it.

She-who-was-queen next-to (*second neut acc*) her ^{ετερη}, ^{ετερη} whose (*the 4th f em*) name was Nitocris,—and she (*this*) was (*having become* ^{a 2 m}) more sensible than she-who-reigned ^{εγενετο} before—left ^{a 2 m} the monuments (*records*) which (*the*) I will commemorate. (*The principal verb εχισετο extends its influence to the parenthesis.*)

The Corinthians promised ^{a 1 m} (*received-up*) their (*the*) air (*punishment*) both in-accordance-with (*according-to*) justice ^{a 2} (*the just neut*), and at-the-same-time from hatred ^{δια} (*hate*) of the Corcyreans, because they neglected ^{impf} them ^{εγενετο}, being ^{εγενετο} a-colony-of-theirs (*colonists*) ; for neither (*not-and*) did-they-give (*giving*) them the usual prerogatives (*contracted*) in the common

assemblies-of-all-the-people, nor (*not-and*) (*Here διδύτες depends on παρημέλοντες repeated.*)

In dialogues, the answer of one speaker is often united to the words of another by a participle :

I will go-through ^{pr} each thing in-order, having begun ^{* 1} from the first.—*Do so*, having shown (*revealed* ^{* 1}) at-least first what you have in your (*the*) left hand.

We-have-insensibly-purged the city.—*Being-prudent for-sooth (at-least) we did so*, said-he.

In numerous cases, particularly in writers of an involved style, the participle is put for the finite verb through mere negligence or inadvertence. [St. Paul uses the part. thus in Rom. v. 11.—xii. 9, 16. Phil. iii. 4. Heb. viii. 10.—xiii. 5.]*

10. *Several participles are frequently placed together without a conjunction : particularly in poetry.*

Him (*The*) she found ^{* 2} sweating, busying-himself about his bellows ^{acc}, earnestly-engaged. [*The conjunction, if inserted here, would represent these verbs as three separate actions.*] .

When or with the participle of a verb is turned by ‘those who —’, the same verb is often put as a finite verb as well as a participle.

Saying what, did those-who-calumniated (*the calumniating*) calumniate ^{impf} ?

The path ^{acc}, by (*through*) which ^{acc} those-of-the-Grecians-who-were-taken-captive at (*in*) Thermopylæ were taken-captive ^{* 1}

They say (*assert*) that those-who-did (*the doing*) these things did ^{impf} them being overpowered (*worsted*) by pleasures ^{gen} or by pain.

In other cases also, a verb and a participle of the same verb are put together :

* [Videor mihi posse contendere, participium, nisi ubi aut casu abso-luto ponatur, aut verbum εἰπεῖ (idque plerumque, nisi semper, in præsen-ti tempore) intelligi possit, rarissime poni pro verbo finito. Hermann.]

Were-we-to-affirm that all the inconsiderate are-mad, we should affirm (*opt. impf. with ἀντί*) rightly.

What knowledge having obtained ^{a 1 m}, should we have obtained ^{a 1 m opt} it rightly? (*Put ἀντί before "having obtained."*)

Seeing they do not see.

Obeying I with-difficulty (or *hardly*) obeyed ^{a 1} ("To obey" is *ὑπακοέων*.)

.... Unless (*Provided-not*) fleeing me you flee ^{a 2 subj} (*fly-from*) into the air.

We may here notice *ἐφη λέγων* in *Sophocles*, and *λέγει φάσ* in *Herodotus*.

11. *The participle, in the sense of the relative with the finite verb, is sometimes referred to an infinitive. This construction is imitated in Virgil, AEn. xi. 383, "Proinde tona eloquio, SOLITUM tibi."*

He persuades Orestes ^{acc} to kill ^{a 1} his mother; *an action which-carries (bearing neut)* with it a good-report not-amongst-all.

12. *The participle in definitions of time is often joined with αὐτίνα, εὐθὺς, μεταξὺ, ἄμα; the latter with the dative.*

The Greeks say-of Bacchus that *when born* ^{a 1 m} Jupiter sewed ^{a 1 m} him up immediately (*on-the-spot*) in (*into*) his (*the*) thigh. (*To 'sew-up' is εὐπύττω.*)

When born ^{a 2 m} we immedately saw ^{impf} (*marked: with Attic prefix*) and heard.

Necos left-off ^{a 1 m} (*desisted*) digging *this ditch* in-the-midst. *Say, in-the-midst digging left off.*)

While-you-were-speaking (*You ^{gen} saying*) mean-while a voice (*language*) came (*became ^{rf mid}*) to me. (*Λέγοντός σου is governed by μεταξὺ: or it is the genitive absolute, of which more hereafter.*)

The next summer ^{gen}, immediately with the spring (*together-*

with the spring ^{dat} immediately commencing), they were compelled ^{* 1} to fight-a-naval-battle ^{* 1}.

As-soon-as-the-horse-had-done-this (Say, *At-the-same-time-with the horse* ^{dat} *having-done* ^{* 1} *this*): . . .

13. *The participle is often put alone, τις ('a certain person') being understood.*

There came ^{* 2} *certain persons* bringing (*leading*) goods (*riches*) from (*from-beside*) the Indus ^{gen}.

I was-distant ^{impf}. (*was-absent*) as-far-as (*so-far-as*) a person can-bawl.

Nor (*Not-and*) is it fitting that a person under (*using* ^{ptc}) such a calamity ^{dat} should go ^{inf} (*go-on*) to persons-of-like-age-with himself ^{acc} who-are-in-a-state-of-happiness.

So τι is understood:

If he thinks that he has suffered ^{pf mid inf} at-my-hands *any think in word* ^{p1} or (*and-whether*) deed ^{p1} leading (*bearing*) to mischief ^{acc}, there will not be *any longer* to me a desire (*regret*) of life.

14. *The following constructions of the participle of ἀρχομαι are observable.*

I imagine that the-greater-part (*the many*) of those-who-hear (*the hearing*) me still object, beginning ^{* 1 m} with (*from*) Thrasy-machus (*that is, and particularly Thrasymachus.*)

As I said ^{impf} in the beginning of my discourse.

You affirm that your-resources are great, so-that you want ^{inf} (*require*) nothing ^{gen} (*not-any-thing*), beginning (*a. 1. m. neut. acc. pl.*) with (*from*) the body, ending with (*unto*) the soul.

There are good things to those-who-dwell-in that ^{art} continent; beginning (*a. 1. m. dat. pl.*) with (*from*) gold, *there are to them* silver and brass and variegated raiment (*clothes* ^{* 1 sg}) and slaves.

In the beginning and to (*through*) the end ^{genit}.

15. Τελευτῶν, "now settling the matter," is used for "at length."

At-length I-went.

At-length, having taken ^{a 2} a book, he departed ^{a 3}.

At-length, they imagine *they* have become ^{inf p mid} most-wise ^{nom} persons.

16. Where we would say, 'He brought it and gave it,' the Greeks say, 'Bringing, or having brought, he gave it.' This idiom is perpetual.

Hector bringing gave ^{a 1} him a sword.

Leading a horse, he put ^{impf} (Ionic) it in the hands of Menelaüs.

Having made-haste ^{a 1} bind (*you shall bind* ^{dual}) him.

Having come ^{a 2} (*arrived*: contracted) learn.

Hector having lifted ^{a 1} a stone was carrying (*bearing*) it.

Having taken ^{a 2} one, batter ^{a 1} him with a stone ^{dat}.

17. Verbs of motion are accompanied with ἀγων, φέρων, &c.

I am-come bringing these things.

He came ^{impf} leading two-thousand heavy-armed-men.

He came ^{impf} having two-thousand heavy-armed men.

18. The verbs 'to be' are used with participles:

I should-have-been (*impf. with ἀν*) long-ago coming (*tending*) to you, if we had not (*μην*) seen ^{impf} (*λειστω*) Ulysses coming (*tending*) to us ^{acc.}.

If these things are-so (*having thus*).

The Carians showed-how (*are the having showed-down*, that is, are they who showed how) to fasten crests on helmets ^{acc.} (*accus.*).

The Pelasgians were persons who-spoke (*casting*: i. e. sending out) a barbarous tongue.

He said that he-would-ask (require^{fat inf}) nothing-which-could-lead (no-one^{neut} of the^{pl neut} as-many-as^{neut} is bringing^{pi}) to dishonor^{acc.} (I. e., of such things as lead &c.)

I beg-of you, do not ($\mu\eta$) become^{a 2 m subj} one betraying^{a 2} us. (I. e., do not betray us.)

We Gods are persons who-have-suffered always most horrible things. (I. e., We Gods have suffered &c.)

Arc ($\epsilon\pi\lambda\epsilon\nu$) you one who-has-forgotten me^{acc.}, Achilles ? (I. e., Have you forgot me ?)

19. 'Exω also is used with participles.*

I do not like (am fond-of) having concealed^{a 1} it in my house (abode) to have much wealth.

Crœsus^{art} having subjected^{a 1 m} under himself^{dat} all the others held^{impf} them in that situation.

Whom^{pi} you have enslaved^{a 1} (active voice) keep so.

Inform^{a 1} (i. e. tell) me on account of what ($\delta\tau\omega$) thing^{acc.} having indulged^{a 1} (made-to-stand) such a fury you keep-it-fast (have).

They affirm that Creon^{acc} having published^{a 1} such things holds to them.

Having dishonored^{a 1-fem} the rites of the Gods, keep to it.

The last is often translated barely, 'Dishonor the rites of the Gods.' But more seems to be implied. And Matthiæ, after asserting that exω with a participle frequently forms only a circumlocution, and after introducing in support of it συμπαραίστας exω from Aristophanes, says thus : " Yet here also the idea of PERSEVERANCE seems to be expressed more definitely than by the simple verb."

20. What is the ABLATIVE absolute in Latin, is generally the GENITIVE in Greek.

God willing (wishing), envy avails nothing^{acc.}.

* [Chiefly with participles of Aorists. Viger.]

The enemy ^{pl} having been seen ^{a 1 p} (*discovered*), the citizens fled ^{a 2}.

These genitives are governed by prepositions understood : signifying 'in the case of,' 'on account of,' &c.

This absolute participle is used in Greek, when the action expressed by the participle does not refer, or does not refer entirely, to the subject of the principal proposition. In the second sentence above, others may be supposed to have seen the enemy besides the citizens.

This also distinguishes the Latin from the Greek. The Latins say, ' *Viso lupo, diffugerunt oves*' ; the Greeks say :

Having seen ^{a 2} (*beheld*) the wolf, the sheep (*όvis* : which is the plur. fem.) fled ^{a 2} (*fled-from*).

Having heard ^{a 1} these things he was gratified ^{a 1 p}.

The Latins were obliged to use these constructions, from want of a perfect participle in the active voice.

In Greek, when the subject is the same in both propositions, the participle is sometimes not put in the case of the common subject, but absolutely ; 1. In the nominative :

Expelling (*Pumping-out* ^{nom. masc}) only-but-now one wave of evils which were in my mind ^{dat} (*understanding*), another seizes (*lifts*) me behind (*from-the-stern*) in-consequence of your words ^{gen.}.

Shame (*Modesty*) possesses me, being ^{nom. fem} (*lighting-on*) in this condition in-which I am now. (For *αἰδώς μὲν ἔχει* is the same as *αἰδεούσαι*.)

It appeared ^{impf} to them more secure to hold Ægina, having sent ^{a 1 masc} men-of-their-own-as-colonists. (For *επαίνερο* is the same as *εὐηγρίσαντο*, 'they voted'.)

2. In the genitive :

You - ought (You - owe), as-I-have-anticipated-you-in-doing kind things towards you, to recompense me with kind ^{dat} things.

Just-as-I-was-taking-in-hand to consider-of ^{a 1} the defence ^{gen.} I should make before (towards) the judges ^{acc}, my (the) guardian-spirit forbade (withstood ^{a 1 p}) me.

He affirmed ^{a 2} that they would wear ^{out} them out both for-other-reasons and because-they-now-ruled-the-sea. ("I wear out" is *εκτρυχόω*.)

3. In the accusative [used particularly by the Attics] ; which case arises generally from a change of the construction.

As in Plato : Τοὺς οὐν Αθηναίους αγανακτοῦντας βουλευομένοις αυτοῖς δοκεῖν κράτιστον εἶναι.

A kind of dative absolute takes place often, when the subject is in the dative :

Hippocrates ^{dat} (art.) being about Delium ^{acc} (art.), when (as) it was announced ^{a 1} to him that the Bœotians were-coming-upon-him (come-on), sends &c. (Here *αυτῷ* is unnecessary.)

Sometimes, in cases where the subject is not the same in both propositions, the NOMINATIVE ABSOLUTE is used for the genitive absolute :

Bad words made-a-loud-noise ^{impf} as they spoke among one-another, guard ^{nom} accusing (reprehending) guard.

The son ^{nom} (production) of OEdipus intending to send to (upon) the fire-places ^{acc} of Loxias (i. e. Apollo), in-the-interval the Argives marched-against ^{a 1} the city.

Who ^{pl nom} having caused ^{a 1 m} a meeting (collection,) Themistocles spoke-first ^{impf} of (out-of) them all. (Themistocles is in fact included in the relative "Who".)

In which ^{fem} you confided ^{a 1}, being some (there-are-some-who) of you children merely (without-art). (The verb refers to all of which évoi form a part.)

Two ^{nom} going-together (coming-with,) the one is-wont-to-think (think-of ^{a 1}) sooner-than the other what-is-advantageous : but if (if-altogether) a person thinks ^{a 1 subj} (thinks-of) alone, his (him ^{dat}) mind is slower and (but and) his penetration is slender.

The DATIVE ABSOLUTE also is used in this case :

The Athenians made ^{a 1} it clear that they were extremely-grieved ^{nom} at the capture ^{dat} of Milētus both-by-many-other-proofs-and-especially when Phrynicus ^{dat} made ^{a 1 part} and exhibited (taught) a drama called the Capture of Milētus, the spec-

tators (*theatre*) fell ^{a 2} into tears, and they fined ^{a 1} him in a thousand drachmas ^{dat.}. (*Here Φρυνίχῳ may depend on the same government as ἀλώσει; if we supply ὅτε before "the spectators".*)

These ^{dat.} being excluded from the use of the sea and laid-waste by (down-on) land ^{acc.}, some of them took-in-hand ^{a 1} to deliver-up (lead: a. 2. Attic) the city to the Athenians ^{acc.}. (*Here the dative may be governed by εὐ.*)

And the ACCUSATIVE ABSOLUTE:

Do not ($\mu\eta$) wonder (*imperative*), if I prolong my discourse (*word*), my children ^{acc.} having appeared ^{a 2} unexpectedly (*unexpected neut acc pl*). (*The accusative may depend on πός, 'in consideration of.'*)

21. *The genitive participle absolute is frequently used with a substantive understood.*

The thing (i. e. It) being manifestly shown ^{a 1} that the affairs of the Greeks depended-on (became ^{a 2 m} in) their (the) ships, we have furnished (held-out-to ^{a 2 m}) three things the most suitable to this same ^{neut acc} object

He went ^{a 2} (withdrew) towards (upon) Caria ^{gen.}, the news having been announced ^{a 1 pp} (*announced-to*) that the Phoenician ships (*Ionic*) were-sailing (*sail*) towards (upon) them ^{acc.}.

The thing being (having, i. e. itself) thus

Things happening (becoming) thus . . . (I. e., should it so happen.)

If, as-men-went to battle ^{acc.}, one (*any-one*) were-able ^{'at} in-the-mean-while to make ^{a 1} warriors by declaiming-rhapsodically ^{a 1 part nom}

The substantive is frequently supplied from the preceding words:

The Lacedæmonians, having first sent ^{a 1} Phrynis to Chios ^{acc.} to see if there belonged (are) to them as-many-ships-as (ships ^{art} as-many-scever-as) they said ^{impf}, Phrynis having brought-back-word ^{a 1} to them that these things were ^{'pt} true which (whatever) they heard ^{impf}, made ^{a 1 m pl} the Chians allies immediately.

My husband being dead ^{as} (utterly-dead), there-might-be to me another husband. (Πόσις not only occurs in this sentence, but had occurred just before.)

Sometimes, though rarely, the genitive of ὁν is wanting :

*Why should any-one observe ^{opt mid} (review) the birds (ὄρνις : same as ὄρνιθας) which-make-a-shrill-noise above, who *being* guides (i. e. under whose guidance) I was-destined ^{impf} to kill ^{as} my ^{art} father ?*

Here υπὸ may be understood. The Latins say in the ablative, ' Te duce.'

22. *Impersonal participles absolute are put in the accusative (governed by some preposition understood as, κατά or μετά); or, as some think, in the nominative.*

It becomes you not to dwell (dwell-in) here, it-being-in-your-power to inhabit (have) a city blessed-by-the-Gods.

When-you-have-it-in-your-power to rule all Asia ^{gen} (the Asia all), will ye choose ^{mid} some thing else ?

Let-no-one-of-you-imagine that we risk danger without necessity (properly, " it not concerning us").

They held ^{as} Agis ^{art} in much fault, thinking that, when-the-fortunate-opportunity-presented-itself to them to engage ^{as} (strike-with) with the enemy advantageously, they had-gone-away ^{impf inf} (απίημι) having done ^{as} nothing worthy of the equipment.

If-it-should-so-happen.

Behoving-him-as-it-does not (μή) to say the truth (being ^{neut}, Ionic : ' the thing which is'), he says that the way-back is one of three months.

It-being-determined that

It-having-been-determined that

They, by not having succoured ^{as} ^{1 nom} them, went-away ^{as} (went-from) as-it-was-right-they-should.

Verbs, which are usually impersonals, are often used in the same manner, even when they receive a subject :

These-things-having-been-determined-on by us ^{dat.} (But perhaps ταῦτα is περὶ ταῦτα.)

Nor-any-other-thing-being-a-care to them than . . .

(Here too ἄλλο may b: περὶ ἄλλο.)

Adjectives, which are used impersonally in the neuter with εστι, are also so used:

The Syracusans animated-one-another ^{impf.}, using not a little shouting ^{dat.}, it being impossible to give-a-signal ^{a 1} by any (particular) other ^{dat. masc.} manner by (in) night.

Do you really intend (*think-of*) to bury him, *it being* forbidden (*disallowed*) by the city ^{dat.}? ('Ov is omitted.)

Participles also are so used:

It having been written ^{Pf} *in the treaty* ^{Pf} *that . . .*

It having been enjoined ^{a 1} ^P (*enjoined-upon*) *him* ^{dat.} *to write-up* ^{a 1} *the-laws* (*the laws the*) *of Solon*, instead-of Solon he appointed ^{a 1} *himself the lawgiver*.

23. *The construction of the participle both with the genitive absolute, and referring to a subject preceding, is used in various ways, which must now be noticed.*

(1.) *As a definition of time;* (*in which case it is resolved by δε, οὐδέδη, &c. and the finite verb.*)

Which (*Whatever*) things I said ^{a 2} (*remarked*), even when beginning (*commencing*). (*That is, at first.*)

When commencing and throughout he testified ^{a 1} *this.*

Arrows resounded ^{a 1} on his shoulders ^{gen.}, as-he-moved.

It is often preceded by επί, μέτα, &c. (*in marking an epoch in history.*)

The Athenians, when-the-Pelasgians-had (*upon Pelasgians having*) the ^{com} territory now called Hellas, were ^{impf.} (*without augment*) Pelasgians.

In the fifteenth (*fifth and tenth*) year ^{dat.}, Chrysias-being-priestess at (*in*) Argos, and Aēnēsius being ephor at (*in*) Sparta . . .

*They made ^{impf} other compacts when Theramenes was present (*upon Theramenes being present*).

After Solon-departed, great vengeance from God seized-on (*took* ^{a 2}) Crœsus.

Crœsus ^{art} sent-away ^{impf} these *things* to Delphi ^{acc}, and together-with them (*the*) two goblets (*Ionic*) great *in size* ^{dat} (*Ionic*). These ^{masc} were removed ^{a 1} about-the-time-that-the-temple-was-burnt.

After-a-fall-of-snow (*Upon snow dat having fallen* ^{a 2}) it rains in five days (*Ionic*).

To come ^{a 2} (*arrive*) after-every-thing-is-over (*σπι with dat. pl. part. pf. pass. of εξεργάζομαι*).

(2.) *In assigning a reason :*

They-are-glad *at* being respected.

I am gratified (*delighted*) *with* having seen ^{a 2} (*seen-into*) you.

They dislike sitting (*resting*) here.

They repented having restor'd ^{pf} the prisoners.

Be-ashamed-of (*Reverence* ^{a 1 m}) leaving (*quitting*) your ^{**t} father in *his* irksome old-age.

Consider (*Know : contracted*) *it* a favor that-you-are (*being*) unpunished.

You have done ^{a 1} well *in* having come ^{a 2} (*come-from*).

Ye do-wrong *in* beginning the ^{mid gen}.

He errs-entirely *in* delaying (*wearing-away*).

They shall not escape-unpunished *in* deserting (*having stood-away* ^{a 2}). *That is, since they have deserted.*)

They do and say all *things* wishing-to-escape (*escaping : i. e. because they wish to escape*) the trial.

When the participle refers to a different person from the first, then, according to the construction of the verbs, the genitive, dative, and accusative are put :

The Athenians were-very-irritated ^{impf} *at* the *men* having fled ^{pf mid gen} (*fled-from*).

She-would-not-be-glad at-his-coming.

He was grieved ^{impf} at the Greeks ^{acc} being subdued (*brought-under*) by the Trojans ^{dat}.

I was delighted ^{a¹ p} (*gratified*) at your (*you acc*) speaking-well-of my ^{a^{rt}} father.

I am-glad-at your (*you acc*) succeeding.

Our (*The to us*) crews have been ruined ^{a² p} (*corrupted*), and are still now being ruined on-account-of (*through*) this ^{acc}, viz. the sailors being destroyed (*destroyed-utterly*) by the cavalry ^{gen} of the enemy

*Verbs of motion are thus accompanied by participles :**

Raising-up with-a-view-to-give-advice.

I have undertaken ^{pf pass} (*hurried*) to teach ^{fut} you.

He sends me to you bearing these letters.

They went ^{impf} (*withdrew*) announcing-round-about to the different countries that they-must-assist (*succour inf*).

That, which (*the*) is to me *the greatest wonder (Ionic)* of all the things in this ^{fem dat} country, at-least next-to (*after*) the city itself ^{acc}, I come (*arrive*) now to mention ^{fut}.

(3.) *In restrictions.* Here the participle is attended by some particle : (as, καὶ, καιπερ, ὅμως, περ.)

I think (*conceive*) that Heetor even though ardent will abstain ^{mid} (*hold-off*) from the fight ^{gen}.

Thinking (*Imagining*) that bad ^{a^{rt}} things are good, or even though being-of-opinion (*γνώσκω*) that they are bad, do they nevertheless covet them ^{gen}?

Possessing (*having obtained pf pass*) all these ^{newt} means of defence, nevertheless they are injured. (I. e., *Though they possess.*)

I supplicate you, even though being a woman, nevertheless I supplicate you.

The four-hundred were gathered-together ^{impf} (*collected*) at (*ες, i. e. ελθόντες ες*) the senate-house, even though thrown-into-

* [The future participle most commonly follows verbs of motion. Dunbar.]

confusion ^{π̄}, nevertheless they were gathered together. (*Here δύως is put before καὶ.*)

Do not (*μην*), honoring (*respecting*) the Gods, then (*subsequently*) pay-no-regard-at-all-to the Gods ^{εἰς οὐ}. (*Εἴτα, says Brunck, is here put for 'nevertheless.'* It may however be translated 'then,' δύως being supposed : and then this sentence belongs to No. 1. Similar to this is the following :)

Having laid-down ^{α² μ} (*put-under*) that to-attend-to-one's-own-affairs (*the neut to do the pl neut of oneself*) is prudence, he then (*after-that*) affirms that nothing prevents those-also-who-do (*also the doing*) the things of others ^{α¹ τ} from being-prudent ^{ινθ},

(4.) *To express a condition :*

Agamemnon will-give (*gives*) you gifts if-you-cease (*a. 1. part. of μεταλήγω*) from your wrath.

I would go (*arrive : a. 2. opt. with ἀν*) to the rising ^{α² εἰς} (*e. i. contracted*) of the stars and underneath the earth ^{εἰς οὐ}, if-I-were (*being*) able (*potent*) to do ^{α¹ το} so (*these neut*).

(5.) *To express the means or manner :*

He is departed (*withdrawn*) having died ^{α²} (*i. e. by dying*).

He has departed ^{ιμψ} (*withdrawn*) flying.

They live by plundering (*preying*).

He surpasses (*conquers*) his (*the*) friends in doing good (*well*).

24. *The participle is used also in interrogatory and relative propositions. (In this case it serves to express all the foregoing definitions.)*

*It is necessary to define α¹ μ whom calling (*saying*) philosophers ^{α¹ τ} we dare to affirm that-it-is-right for them to rule. (I. e., whom we mean by *philosophers* when we say that such should rule.)*

*Have you considered (*taken-notice-of*) what-constitutes-this-crime (*the performing nom pl what [men] denounce [by] the name this εἰς*)?*

What kind of a man he is and of what things he is the au-

thor. (*Say, What-kind-of [man] of-what-kind-of [things] he chances being author.*)

Consider what right you, who behave so ill to me, have to censure me who behave so well to you. (*Say, Speculate-on^{a 1 m} me^{dat}, being^{dat} what-kind-of [man] respecting you^{acc}, being^{a 1 m} what-kind-of [man] respecting me^{acc}, after-that you censure me^{dat}.*)

They are-engaged-in-a-war without-its-being-clear-which-party-began-it.*

This construction is used to express a reason:

(In the Ionic.) It is said that Cyrus asked (asked-about^{impf}
^{int}), being what men and how-many (how-much) the Lacedemonians declare (speak-forth) these things to him (himself). (I. e., who they were and how many of them that they should dare declare &c.)

Do not ($\mu\eta$: i. e. $\delta\rho\alpha\mu\eta$) inquire^{a 2 m sub}, being (Ionic) how-many (add "any") they are able to perform these things.

The commanders asked^{impf} whether they retreat (retreat-from) in-consequence-of-thinking the most hostile land more-their-own than the sea^{gen}.

What wishing (inclined) do they flee?

On-what-presumption (*What having learnt^{a 2}*) have you done^{a 1} this?

Under-what-feelings (*What having suffered^{a 2}, or "what having felt"*) have you done^{a 1} this?

And a restriction, 'although':

How few things we men being-able to anticipate concerning the future^{gen}, do we attempt to do many things!

And the means or manner:

They taught^{a 1} the Greeks in what manner^{acc} directing their (the of them) countries and against (towards) whom^{acc} warring they might make (a. I. opt. *Aeolic*) Greece^{art} great.

* For a common expression would be: Πολεμοῦται, σαφῶς αρξάτων
▲θηταίσι.

He affirmed ^{a 2} that those-who-consulted-the-oracles about things which the Gods gave ^{a 1} to men ^{art} to judge-of (*judge-between*) by discovering (*learning* ^{a 2 dat p¹) them naturally, were-frantic ^{inf.}.}

Ti ἔχων also is used to ask a reason :

What business having in view do you lurk about the door ^{acc} ?
Why do you tarry ?

'*Ἐχων* is often used with another verb without any peculiar signification :

You talk-nonsense.

You must not (*ou μὴ*) talk-nonsense. (*Express "must" by the future.*)

Perhaps the full expression was *τι ἔχων φλυαρεῖς*; and *τι* became dropt, as well as the interrogation. Some suppose *φλυαρεῖς* *ἔχων* to be put for *φλυαρῶν ἔχεις*.

25. The construction with the participle is very often preceded by *ὡς*, *ώστε*, *ἄτε*, *οἴα δὴ*, &c. ; especially when a reason is given as contained in the opinion, the words, the intention of another ; or when any one supposes a motive for doing any thing in the mind of another. The participle future with *ὡς* in particular is put after verbs of all kinds to mark an intention.

1. *Participles in the case of the preceding subject :*

You advise these things as not (*ouχι*) going-to-assist (fut. part. fem. of *συνδράω*) me. (I. e., with an intention not to assist me.)

Do not (*μὴ*) answer (speak-in-answer : imperative) me ^{acc} anything (*not-at-all*), as in-fact I-am-going-away (*tending*).

Our (*The to us*) enemy is to-be-hated (*hateable*) so-far as-is-consistent-with-the-expectation-that-he-will-even-love us again hereafter ; and I shall wish ^{mid} (*will*) to assist my friend by doing ^{no^m (*ministering*) such (*so-great*) things towards my (*the*) friend, as-if-he-were-not-to-remain (*ὡς ou with fut. part.*) so always.}

Those-who-abstain (*The abstaining*) from present ^{art} (on-the-instant) pleasures ^{gen} do it, not that (*īva*) they never (neither-at-any-time) may be made-glad ^{a 1 sub} by it; but they discipline-themselves thus in-the-hope-that-they-will-be (as) made-glad ^{fut mid part} by (through) this abstinence ^{art} (acc.) in-a-manifold-degree in-the-time-to-come.

He was announced ^{impf} to-be-meditating-an-attack on the Greeks ^{acc.}.

The Athenians were making preparations for (as) going-to-war ^{fut}.

2. Genitive absolute :

As (*Whereas*) the Thessalians were endeavoring ^{part} to overturn them, the Phocians guarded-against (guarded-over ^{a 1 m}) it.

Envyng (*Enviously-begrudging*) her ^{dat}, as (*whereas*) being respected ^{ref gen} above all ^{gen}, they were delighted ^{impf} with the judgment ^{dat} (*Ionic*) given.

3. Accusative absolute :

As-it-was-now-in-their-power to do whatsoever they wished (*opt. pr. of βούλομαι with ἀv*), they slew ^{a 1} (*killed-off*) them.

As-many-as among you are (*τυγχάνω ēwv*) well-disposed to the Persians (*Ionic*), rejoice (*be gratified*) on-account-of this, under-the-expectation-that-we-shall-overcome the Greeks ^{gen}.

Not from insolence ^{dat} do I say these *things*, but because-he-is-present (*him as being-present*).

Under what expectation did it occur to you to expose the child? Under the expectation that the God would at least save his own offspring. (*Say, To what ^{acc} of thought did it arrive ^{a 2} to you to cast-out ^{a 2} son?* As the God ^{acc} meaning-to-save at-least the production of himself.)

Looking (*Seeing*) to this ^{acc} that these *things* will-be (will become ^{part}).

4. Dative absolute :

The bed-of-leaves is pressed-down, as-if (as) some-one (par-

ticular dat.) abode-in part pr the cave. (Properly, as if by some one who abides in it.)

Sometimes ὡν is omitted :

You-may say (utter-a-voice inf) every thing, as I gen am alone fem.

Or do you make-light-of my (the of me) fare, as-if (as) my art food acc (plan-of-living) were more difficult to procure a 1 m than yours art (gen.) ?

Sometimes the subject τοῦτο is omitted :

But now, as these things are (having gen) thus, send-off p^l an expedition as-quickly-as-possible.

"Ωσπερ with a participle expresses more particularly a comparison :

You p^l will see mid (discover), just-as in the case of slaves running-away and found pf again, soine (the indeed) of them entreating

And ὥσπερ ει and ὥσπερ simply are used for 'as if, as though.'*

Of such constructions as Μηδὲν ειδότ' ισθι με, we have had examples. In these ὡς is often added :

Know (contracted) that I acc know (having ascertained : pf. contracted) nothing (not one neut) of the things of which you make-inquiry.

Know (Think-of) that he acc is part no-more in the light (i. e. of life).

Cambyses considered impf (thought) the Ionians as (as being) his paternal slaves.

I am-come to-announce fut part that your art father is not any-more, but has perished (pf. mid. of ὀλλυμι with redupl.).

He says that virtue art (genitive ; περι understood) is capable-of-being-taught.

*The people sprang-up * 1 (rushed-up) to a strife acc of words :*

* Xenophon combines the construction of the participle and the optative; "Ωσπερ ΤΟΝ ΑΡΙΘΜΟΝ τοῦτον 'EXONTA τίνα ανάγκην καλοὺς καὶ αγαθοὺς εἶναι, καὶ οὐτ' ἔξω τοῦτων σπουδαῖονς αὐτὸν' εὗτός τοῦτων πονηροὺς οἱόν τε ΕΙΗ γενέσθαι.

we indeed *saying* that my lord conquered (*conquering*) ; but they (*the*) that that person conquered.

* Ως is here omitted :

What do you think (*affirm*) concerning my (*the*) brother ^{gen} (*own-brother*) ? That he will come or that he loiters still ? I wish to ascertain (*perf. contracted*). (*The genitive participle depends on πεπί, "concerning."*)

Οὐτως often accompanies ως :

And now, that both the soldiers ^{gen} and the leaders have-not-been (*not-having-become^{gen}*) censurable,* be-ye-convined (*thus+the conviction have*).

26. *The participle, like the adjective, does not always agree with its substantive, in gender, number, and case.*

Struck ^{a 2 p dual} (*πλήγσω*) by a thunderbolt ^{dat}. (*Here "struck" is in the masculine, though said of Minerva and Juno. The dignity of the persons is here considered, not genders.*)

O my (of me) soul prospering ^{masc} in-a-better-manner than can be expressed by words ^{dat}, what should I say (*assert^{subj}*) ?

Porson calls on the "tirones" to remember the canon of Dawes, relative to Tragedy : "If a woman, speaking of herself, uses the plural number, she uses also the masculine gender ; if she uses the masculine gender, she uses also the plural :"

Though having been injured ^{pf} we will be-silent ^{mid}. (*Here "injured" is in the masculine, though Medea, who speaks, is speaking of herself.*)

In Tragedy, the masculine is used also for the feminine, when a chorus of women are speaking of themselves :

I sink (leave ^{mid}) while looking (penetrating) into (in) the misfortunes of men and into (in) their doings.

* Xenophon has, 'Ως πάντα μοι ΔΟΚΕΙ . . . , οὐτως λοθι, where δοκεῖ for δοκοῦν is observable.

t Οὐτω is generally placed thus at the end, but not always. Plato : Μὴ οὐτω μου ἵπολάθης ως λάγοντος &c.

When the substantive is a collective one in the singular, the participle is often in the plural :

A great-concourse-of-people were assembled ^{impf sing} honoring (respecting) Ceyx.

The participle is put in the singular with the plural verb, when it expresses an action which belongs to one only of those indicated by the finite verb :

Let us go ^{subj} (give-way), having taken ^{a 2} every thing a want of-which you-have (holds you).

The following is a contrary case :

Have ye come ^{a 2} (arrived) to the act-of-barbarity ^{acc}, old-man, in killing ^{p1} her as an enemy ^{em}? Tell ^{a 2 sing} (Remark) me.

The participle does not always agree with its case :

My (*Me dat*) heart palpitated ^{pf}, as *I* was hearing-of ^{acc} ^{em} this.

Such cases may be referred to the absolute participles.

ADVERBS.

1. *Adverbs of time are sometimes changed into adjectives.*

It does not behove a man who-gives-counsel to sleep all-the night.

So Virgil: 'Nec minus *Eneas se matutinus agebat*'

2. *Two or more negatives strengthen a negation. Numerous instances of this have occurred in the course of the work. When a negative is compounded with a word, then the case is different :**

They affirm things not incredible.

* [Sometimes, though seldom, a plurality of negatives affirms.—A negative is used interrogatively for affirming more emphatically, and with a future tense interrogatively for commanding. *Viger.*]

VERB.

1. When two verbs governing different cases are joined with one substantive, it should stand with each verb in the case required, or be repeated by a pronoun. Yet it is often put only once.

It shall be commanded (ordered-to : *paulo-post fut.*) to the elder to rule the youngers ^{gen} and chastise them.

Sometimes the case is governed by the remoter verb :

I partake-of and bear the blame ^{gen}. (Though *si* may be supplied after both verbs.)

In the following passage the accusative *χρήματα* must be supplied as a nominative before *έλθη* : Πρὶν ἀν χρήματα ὅμα αυτόθεν τέξυλλεξωνται καὶ παρ' Αθηναίων ἔλθη. Somewhat similarly the relative is not repeated in the following construction :

To whom was much property, but who was not-in-the-least arrogant in consequence.

2. The imperative is used by the Attic Poets in a dependent proposition after *οἴσθι* *ο* and *ώς*.

Do you know what you have to do ? (Say, *Knowest thou which do* ¹). Properly, “*Do, do you know which ?*”

Do you know how to do it ?

Plautus has : “*Tange, sed scin' quomodo ?*”

[The imperative is often used (as in English) for the purpose of caution or instruction. Viger.]

Sometimes the plural of the imperative is used, though only one person is addressed.

Come-to (a. 2. pl. of **προσέρχομαι*) your father ^{dat}, my (*o*) child.

The imperative is also put in the singular, though only one person is mentioned :

Tell ² (Remark) me, both Socrates and Hippocrates. (Put *ε* before “*Socrates.*”)

3. The second person imperative sometimes receives a subject, and thus stands for the third.

Let every-one of you shoot sing.

Go some-one near.

The future indicative is frequently put for the present imperative.
(TO.)

But do you remain.

Give-up^{pl} not-at-all.

Do you know what ^{relat naut} you must do? (I. e., What you are to do.)

4. Where a verb is repeated for the sake of emphasis, if the verb is compounded with a preposition, that preposition is generally omitted in the repetition.

Me you have destroyed-utterly ^{a 1 pl}, you have destroyed (ruined).

ADDITIONAL RULES.

SUBJUNCTIVE WITHOUT αν, ος (κεν,*)

1. The Subjunctive is thus used (in the 1st person plural) in exhortations : (for the 2d and 3d persons, the optative is used.)

But let us go ^{subj} (εφχομαι) up the city, and (δε) let a shout most-quickly be raised (become ^{a 2 opt}).

2. In questions of doubt, with or without βουλει or θελει; preceding.

Do-you-wish therefore we-should-place-down two kinds (forms) of persuasion (persuading part)?

Are-we-to-speak (remark) or be silent? or what shall we do ^{but}?

* κε (or κεν) is used for αν in Epic and in Doric poetry.

Or of indignation.

Am-I-to-be-silent for this fellow ?*

3. In negative propositions after οὐ, μη̄, or οὐ μη̄ (Attic) in aor. 1. passive, or aor. 2. act. or mid. with a future signification.

Neither (*Not*) is that man a living (*quick*) mortal nor (*not*) ever will appear (*become* ^a ^b).

For they will not (οὐ μη̄) know ^a ^b thee from age and (τε χαι) length (*long*) of time, nor will respect ^{full} thee arrayed (*blooming* perf part pass) in-this-manner.

4. For the imperative : (with μη̄, in prohibitions, use the aorist subj.)

Come (*Bring* ^{imp} ^{pr}) Oh my child now also (*and*) learn ^a ^b the nature of this (*the*) island.

And do you ^{p¹} not inflict-upon (*lean-upon*) this (*this, the*) land heavy wrath (*rancour*), be not exasperated ^{imper} nor cause (*chance*) unfruitfulness.

SUBJUNCTIVE WITH οὐ OR ΧΕ.

1. The subjunctive is so used after the relatives ισ, ιστις οἰος, οἴτων, ιθαν, &c. when these refer to persons or things indefinite, and the whole proposition relates to present or future time.

And (δέ) you see (όπω) that of cities also, which-so-ever (*how-many*) not-knowing (*being-ignorant*, a. 1. part. with οὐ) their own power (*the power of-themselves*) war ^a ¹ with their superiors, some (*the*) are (*become*) over-turned, others made subject (*slaves*) after-having-been-free (*out-of free.*)

But whom I shall perceive (a. 1. with χε) to tarry (*wait*) willingly (εθέλων) apart-from the fight . . .

* So after πως, ποι, ποθεν, &c. where the optative requires οὐ. Vid. Appendix, Dawe's Canons, I. and II.

† If the relatives refer to *definite* persons or things, they are followed by the indicative, unless the meaning require the potential.

2. Sometimes, but not in Attic Greek, the subjunctive may be thus put for the future tense.

But I will lead-away (*use κε*) fair-cheeked Briseis.

In this sense, the Attics use the optative with *αν*.

OPTATIVE WITHOUT *αν* OR *κε*.

1. The optative is thus used in the expression of a wish.

May the Greeks expiate (*honor* ^{a 1}) my tears by thy darts.

Thus may thy ^{dat} desire of children become accomplished (*fulfilled*) by (*πρός*) the Gods, and may thou thyself die ^{a 2} happy.

In Homeric poetry *κε* or *κεν* is sometimes added to the optative in this sense.

If the wish relate to a thing past, the indicative aorist is put with *εθε* without *αν*.

2. After the relatives, indefinitely used, when the whole proposition relates to past time.

But, again, whatsoever (*who*, ^{relat}) man of-the-people he might-behold and find (*επευπίσκω*) bawling, he was smiting (*Ion* : *ελασαστχον*) him (*the*) with his sceptre.

Whomsoever (*Whom*) Mars took-off ^{a 2}, these beheld ^{a 2} not their children.

3. In the oratio obliqua ; i. e. when any thing that has been said, or even thought by another, is quoted in narration not in the exact words of the speaker : particularly after *ὅτι* or *ὡς*, "that."

Some reported (*brought-out* ^{a 2}) a prayer of his, that (*ὡς*) he prayed to live for so-long (*so-much*) a time ^{acc}.

But on the morrow (*day-after*) a messenger came ^{a 2} saying, that (*ὅτι*) Syennesis had left (part : perf : mid : of *λειπω* with opt. of *σημι*) the heights.

The optative may be thus used, whether the action spoken of be in present, part, or future time.

OPTATIVE WITH αv OR $\kappa\sigma$.

1. The optative is thus used to express uncertainty, conjecture, possibility, volition.

He cannot be my son.

Now (Therefore) some-one might blame (*dishonor*) the things said (*part : p. p. of ερέω*).

I would willingly (*sweetly*) see (*view-steadily*) these fair ^{art} names.

In the two following sentences αv is used only in the latter.

He asked ¹ what punishment (*to-suffer* ^{2 inf}) he deserved (*he was ^{opt} worthy*).

He asked what punishment he might by possibility deserve.

2. In interrogatory clauses ; and after $\pi w\zeta$, $\pi o\iota$, &c. where the subjunctive stands without αv .

But would he be willing then ($\alpha \rho \alpha$) to speak ^{1 pass} with us ?

Whither should one (*some-one*) turn-himself ^{2 mid} ?

3. For the imperative.

Go thou within ^{part} speedily (*with speed*).

Say on, if you please.

αv is sometimes joined with the imperative mood itself, as in Aristoph. Ach. 1200 ; it softens the command, and gives it more of the civility of a request. Viger.

αv is not construed with the optative of the future.

The Attics join the optative with αv in the sense of a future. Viger.

THE PARTICLE αv OR $\kappa\sigma$.

Besides the use of αv with the optative and subjunctive moods, already exemplified, it is likewise used, conferring a potential force, with other moods.

1. With the indicative of the imperfect, aorists, or pluperfect.

I-for-my-part would-have-spoken (*said; with αν*) if I had happened (*chanced ^{impf}*) to-be-present ^{part.}

For every one (*τις*) might have-heard (*understood ^{a 2}*; *with αν*) clearly *the stroke of the blow*.

With the indicative, imperfect, (and aorist) it often expresses the repetition of an action.

He was often saying (*φημι*) that he (*μιν*) loved (*εραω*) some-one.

It is safer not to construe αν with the indicative present, perfect, or future.

2. With the Infinitive.

Observe, the aorist infinitive with *αν* is often equivalent to the future infinitive (which does not go with that particle) without it, especially after such verbs as *δοκεω*, *νομίζω*, *οἴμαι*, *φημι*, or some other verb equally applicable to the past, present, and future. Hermann, ad. Soph. Col. 1078, admits the construction of *αν* with the future infinitive.

He hoped that the Athenians ^{acc} would probably (*ἰσωσι*) come-forth-against ^{inf a 2} him.

It is not possible (*It is not*) that one man should be able ^{a 1} *pass* ever (*at-some-time*) to do all these things.

3. With participles.

Hence men feign things that neither (*not-and*) are ^{part.}, nor (*not-and*) ever-could-become (*with αν*).

Besides (*χωρὶς*) the shame that would-stand-round-about ^{a 2} *part* us.

Αν is frequently repeated in long sentences, (*but not with the subjunctive*), for the sake of clearness or of emphasis.

The position of *αν* in a sentence is decided by euphony. This is to be remarked, in order that, by observing the connection, it may always be brought to the verb to which it belongs. It cannot, however, stand in the first place of a sentence, and thus is distinguished from *αν* the same as *εάν* or *ην*, “if,” which usually begins a clause. The Attic poets always say *ην* for *εάν*, and never *αν*.

THE CONJUNCTION *EI*.

Ei signifies 'if,' 'since,' 'although,' 'whether ;' and in any one of these senses is joined with the indicative or optative, not with the subjunctive mood.

1. *Ei*, 'if,' or 'since,' with the indicative, implies a condition in the statement but a certainty in the fact.

If science (*knowledge*) and right (*correct*) reason happen (*chance*) not (*μη*) to dwell (*being-in part*; see note*) in them, they would not be able (*say, they were impf with αν*) such-as (*with τε*) to do this.

If there are altars, there are also Gods.

2. *Ei*, 'if,' with the optative (*without αν*), expresses uncertainty or possibility.

If any-one should rush-impetuously upon them, they would be found (*taken*; *with αν*) more unprepared.

3. *Ei*, 'whether,' in past actions, takes the optative without *αν*.

But first (*former neut*) it seemed right to them to try (*endeavour*) by fire, whether they should be able, wind (*πνευμα*) having arisen (*become* ²) to burn (*σπιρλεγω*) the city.

Or, in putting questions, the indicative.

If I asked (*εξιστορεω*) him (*νιν*) to his face (*against eyes*) whether it behoves me to kill my mother.

The optative with *ει αν* occurs once only in Homer, Il. β. 597.

* Frequent examples of *τηγχανω* with a participle are given in another part of this work, to which the pupil is referred. It may be of some use to observe here, that this construction of *τηγχανω* with a participle is not found in the Iliad, although examples of it are to be met with in the Odyssey. For *τηγχανω* without a participle, see Hom. Il. λ. 116. "Whether it can be thus used without the accompaniment of a participle, has been long a topic of dispute among scholars. But the soundest opinion, and that to which Porson ultimately acceded (see Scholefield's ed. of Porson's Eurip: p. 117,) is, that in the *Tragic* style at least the omission of the participle is allowable, though rarely practised."

Although εἰ is not construed by Attic writers with the subjunctive, it is so construed by Homer, by the Ionic writers, Lyric poets, and by the writers of the later ages and of inferior character.

Εἰ is used for εἴθε, “I wish,” either by itself, or, as is most usual, followed by γάρ; and with this meaning it is often joined with the optative.

(‘Ινα, οφειλος, ως, ὅπως, ‘that,’ ‘in order that’, and μη, ‘lest,’ are construed with the optative after verbs of past time; and with the subjunctive after verbs of present or future time, without αὐ.)

(So also with ἐώς, εστ’ αὐ, πριν, μεχρι οὐ, ‘until’, unless they refer to a determinate previous time, when the Indicative is used.)

Ἐτεί, ὀποτε, ὅτε, επειδόη, ‘whencever,’ with the Optative without αὐ, express a past action often repeated: επην, επειδαν, ὅταν, ὀποταν, with the subjunctive, a present or future action of the same kind.

‘Ινα, ‘where’, ὅπως, ‘when’, ‘as’, ως, as, ‘how’, are construed with such mood as the meaning of the sentence may require.

Μη ‘not’, is the dependent negative, used in conditions, premises, after words expressive of design, &c.

Οὐκ is the direct negative, denying without reference to anything else.

Μη is always used in negative prayers and commands, with the present imperative, or the aorist subjunctive.

POSITION OF CONJUNCTIONS, &c.

The greater number of conjunctions stand at the beginning of a proposition; but the following can never stand at the beginning: αὐ, ‘again,’ ‘moreover;’ γα, ‘for;’ γε, ‘at least;’ δαι (interrogative), ‘then;’ δε, ‘but,’ ‘and;’ δηθεν (ironical), ‘forsooth;’ μεν, ‘indeed;’ ουν, ‘therefore;’ τε, ‘and;’ τοι, ‘therefore.’

Δη, ‘verily,’ may begin a sentence in poetry, but not in prose.

Ἄγα, ‘therefore,’ ‘fittingly,’ does not stand at the beginning: ἄγα (with the circumflex), is interrogative, ‘num?’

"Ως (*with the accent*) means 'thus.'

Μα and Νη are particles of obtestation, governing the accusative : νη is always an affirmative oath ; μα (when it does not follow νη) always negative.

END OF THE EXERCISES.

**ENGLISH AND GREEK
LEXICON.**

ENGLISH AND GREEK LEXICON.

(In this Index, all nouns ending in *os* simply are of the second declension, and are masculine, unless it is otherwise stated; and all nouns in *ov* are of the second and are neuter. Nouns of the first declension are feminine, unless it is otherwise stated; and those of the third in *a*, *atos* and *os*, *eos* are neuter. Adjectives in *os*, *ov* are of two terminations.

The Student will add in his exercises the soft breathing at the beginning of such words as commence with a vowel without any breathing attached. Where such words begin with a diphthong, as *ai*, *oi*, he will place the soft breathing on the second vowel. Thus *ἀγανὸς*, *οἰκέω*.)

- A, is not expressed in Greek
Abandon, to, *αφίημι*, a. 2. *αφῆν*
Abhor, to; *στυγέω*, *ἥσω*
Abide, to, *ναίω*
Abide-in, to, *εναντίζω*, *σω*
Ability, *δύναμις*, *εως*, *ἡ*
Able, *οἷος τε*
Able, to be, *δυναμαι*, *ἥσομαι*
Able-to-fly, *φύξιμος*, *ον*
Abode, *μέγαρον*
Abominable, *απόπτυστος*, *ον*
Abominate, to, *μυσάττομαι*, *ξομαι*
About, *περὶ*
About-the-time-that-the-temple-
was-built, *ὑπὸ τὸν νῦν κατακαέντα*
Above, (adv.) *ἄνω*
Above, (prep.) *διὰ*
Absence, *απουσία*, *ας*
Absent, *αποιχθμενος*, *η*, *ον*
Absent, to be, *ἀπειμι*
Absolutely, *παντάπασιν*
Abstain, to, *απέχομαι*, fut. *αφέξομαι*
Abstinence, *εγκρατεῖα*, *ας*
Abundant, *ἐκπλεως*, *ων*
Abundantly, *ἀδην*
Abuse, *προπηλάκισις*, *εως*, *ἡ*
Abuse, to, *προπηλακίζω*, *σω*
Accept, to, *δέχομαι*, *ξομαι*
Accept-from, to, *παραλαμβάνω*, *παρ-*
ἔλαβον
Accompany-in-procession, to, *πήμ-*
πω, *ψω*
Accomplish, to, *κραίνω*, *ανῶ*; *περαίνω*
Accomplishment, *τέλος*, *εος*
According-as, *καθάπερ*; Ion. *κατά-*
περ
According-to, *κατὰ*
Account, *αἴτια*, *ας*
Accuracy, *ακρίβεια*, *ας*
Accurate, *ακρίβης*
Accusation, *ἐγκλήμα*, *ατος*
Accuse, to, *επαιτιάομαι*, *ἀσοματ*
Accused, the, *δ φενγων*
Accustomed, *ηθᾶς*, *άδος*, *δ*
Achelous, *Αχελῷος*
Achillean, *Αχιλλειος*, *α*, *ον*
Achilles, *Αχιλλεὺς*, *έος*
Acinaces, *ακινάκης*, *ου*, *δ*
Acknowledge, to, *φημι*, fut. *φησω*
Acquaintance, one's, *οἱ γνώριμοι*
Acquainted, *ειδὼς*, *νῦν*, *δς*
Acquainted-with, to be, *χράσμαι*, *ἥσο-*
ματ
Acquiesce-in, to, *στέργω*, *ξω*
Acquire, to, *κταυμαι*
Act, an, *πρᾶξις*, *εως*, *ἡ*
Act-of-barbarity, the, *τὸ δεινὸν*
Act-of-injustice, *αδικημα*, *ατος*
Act, to, *πράσσω*, *ξω*
Act-ill, to, *κακουργέω*, *ἥσω*
Act-unjustly, to, *ἀδικέω*, *ἥσω*
Action, *πρᾶξις*, *εως*, *ιος*, *ἡ*
Actor, *Ἀκτωρ*, *ορος*
Actor, an, *ὑποκριτὴς*, *οῦ*
Acuteness, *λεπτότης*, *ητος*, *ἡ*
Address, *φθέγμα*, *ατος*
Address, to, *προσανδέω*, *ἥσω*
Address-prayers, to, *αρύμαται*, *ἀσοματ*
Address-to, to, *προσαγορεύω*, *σω*
Addresser, *προσήγορος*
Adequate, *επιτήδειος*, *ον*
Administer, to, *οἰκονομέω*, *ἥσω*

- Admirable, αγανδς, ἡ, δν
 Admiration, θαῦμα, ατος
 Admire, to, θαυμάζω, σω
 Admire-very-much, to, ὑπερθαυμάζω,
 σω
 Admit, to, παρίημι, fut. παρέσω.
 Admonish, to, παρακαλέω, ἐσω
 Admonition, νονθεστα, ας
 Adorn, to, κοσμέω, ήσω
 Adrastus, Ἀδραστος
 Advance, to, προῆητι
 Advance-to, to, παραστεῖχω
 Advance-with-an-army, to, στρατεώ
 Advanced-against, ηγεώθη ες μάχην
 Advantage, αγαθόν
 Advantage, to, επωφελέω, ήσω
 Advantageous, σύμφορος, ον
 Advantageously, εν καλῷ
 Advantageously-situated, to be,
 (fut.) χρονομικως ἔξειν
 Adventure-upon, to, αντιλαμβάνω
 Adversary, αντίδικος
 Advice, βούλευμα, ατος
 Advise, to, νουθετέω, ήσω
 Aegean, Αιγαῖος, α, ον
 Ægina, Αἰγίνα, ης
 Ægis-holding, αιγιόχος, ον
 Ægisthus, Αἴγισθος
 Æneas, Αἰνεῖας, ον
 Ænesius, Αινήσιος
 Æolians, Αἰολῖες, εῖς, dat. εῖσοι
 Æthiopians, Αἰθιοπες, ων
 Afar, τῆλε
 Afar off, απόπροθεν
 Affairs, πράγματα, ων
 Affection, φιλέτης, ητος, ἡ
 Affections, επιθύμιαται, ὥν
 Affirm, to, φημι, ἐφην
 Afflict, to, ανίδω, ἀσω
 Affliction, πηρονή, ης
 Afford, to, ενδέδωμι, fut. ενδάσω
 Affrighted, he was, δε (poët.)
 Affront, ὑβρισμα, ατος
 Afraid, to be, σέβομαι
 After, (conjunct.) επει
 After, (prep.) μετά
 After-that, ἐπειτα
 Afterwards, θετερον
 Again, αὐθις; αὖ; πάλιν
 Against, κατὰ
 Against-increasing, μὴ αυξηθῆναι
 Against-the-wishes, βλα
 Agamemnon, Αγαμέμνων, ονος
- Age, ἡλικία, ας
 Aged, (i. e. old) γεγονῶς, νῖα, δς
 Agesilaus, Αγησίλαος
 Aggrieved, to be, χαλεπῶς φέρω
 Agis, Ἄγις, εος
 Agitate, to, ελαύνω, fut. ελδσω
 Agree, to, ξυμβαίνω, a. 2. ξυνέβην
 Agree-to, to, συμφωνεω ; δρολογίω,
 ήσω
 Agree-with, to, δρολογέω, ήσω
 Agreeable, αρεστής, ἡ, δν
 Agreeably-to, πρὸς
 Agreed, to be, συμφωνέω, ήσω
 Ah! αῖ
 Ah-me, οιμοι
 Aid, τίμωρημα, ατος
 Ail, to, κάμνω, αμῶ
 Aim, to, ορέγυματι, ξορατ
 Aim-at, to, ακοντίζω, σω
 Air, αἰθήρ, ἔρος, δ
 Ajaix, Αίας, αντος
 Akin, αδελφός, ἡ, δν
 Alarmed, δεδίως ; to be alarmed, δε
 διέναι
 Alas, φεῦ
 Alcidas, Αλκίδας, συ
 Alcinous, Αλκίνοος
 Alcmæon, Αλκματων, ωνος
 Alcmene, Αλκμήνη, ης
 Alexander, Αλεξανδρος
 Alive, ζωδς, ἡ, δν
 All, πᾶς, ασα, ἄν; ἀπας, ἀσα, αν
 All-the-infantry, πᾶσα ἡ στρατιώ
 τεζή
 All-the-night, (adj.) παννύχιος, ον
 All-together, ξύμπας, ἀσα, αν
 All-wailing, πανδάκρυτος, ον
 All-wretched, παντλήμων, ον
 Allege-against, to, κατηγορέω, ήσω
 Alliance, ξυμμαχία, ας
 Allied, ξύννομος, ον
 Allied-with, to be, τόνειμι, fut. ενυ
 έσομαι
 Allot, to, λαγχάνω, a. 2. θλαχω
 Allotment, μόρος
 Allow, to, επιτρέπω, ψω, a. 2. επι
 τραπον
 Ally, σύμμαχος
 Alone, μόνος, η, ον; οἶος, α, ον
 Along-with, μετά
 Already, ήδη
 Also, καλ
 Altar, βωμός

Alter, *το κίνεω, ήσω*
 Although, *καίτοι*
 Altogether, *πάνυ*
 Altogether-beautifully, *παγκάλως*
 Altogether-difficult, *παγχάλεπος, ον*
 Always, *αεὶ; αεὶ; αἰὲν*
 Am, *I, ειμὶ*
 Am-in, *I, ἐνειμι*
 Amasis, *Ἀμασίς, ιος, Ionic*
 Ambiguous, *αρφίβολος, ον*
 Ambition, *φιλοτίμια, ας*
 Ambitious-desire, *φιλοτίμια, ας*
 Ambitious-of-fame, *φιλόδοξος, ον*
 Ambrosial, *αρβρόσιος, α, ον*
 Ambush, *λόχος*
 Amidst, *μετά*
 Amity, *φιλία, ας*
 Among, *εν*
 Amphionian, *Αμφίονιος, α, ον*
 Amphitryo, *Αμφιτρύων, ωνος*
 Amulet, *αμυντήριον*
 Amuse, *to, τέρπω, ψω*
 An, is not expressed in Greek
 Anceus, *Αγκαλος*
 Ancestors, *πρόγονοι*
 Anchises, *Λγχίσης, ον*
 Ancient, *παλαιός, ἡ, δν*
 Anciently, *τὸ πάλαι*
 And, *καί*. Also *τε* after a word, as
 Que in Latin. And *δὲ*
 And-in-case, *καν*
 And-not, *μηδὲ*
 And-whether, *εἴτε*
 Anger, *οργὴ*
 Angry, *οργῆ*
 Angry, *οξύθυμος, ον*
 Angry, *to be, χαλεπαίνω, ανῶ*
 Anguish, *οδύνη, ης*
 Animal, *ζῶον*
 Animate-one-another, *to, παρακελεύ-*
 ομαι, σομαι
 Announce, *to, αγγέλλω, ελῶ*
 Announce-from, *to, εξαγγέλλω, ελῶ*
 Announce-round-about, *to, περιαγ-*
 γέλλω, ελῶ
 Announce-to, *to, εσαγγέλλω, ελῶ*
 Annoy, *to, ανιάω, ἀσω*
 Another, *ἄλλος, η, ο; ἔτερος, α, ον*
 Answer, *to, αμειβομαι, ψομαι*
 Ant, *μύρμηξ, ηκος*
 Antiates, *Αντιαται, ὥν*
 Anticipate, *to, προοράω*
 Antiphon, *Αντιφῶν, ὕντος*

Anxiety, *μελέδημα, ατος*
 Anxious, *to be, μεριμνάω, ήσω*
 Anxious-for, *εελδόμενος*
 Any, *τις, τι, gen. τινος*
 Any-longer, *έτι*
 Any-more, *έτι*
 Any-one, *τις, τι, gen. τινος*
 Anytus, *Ἄνυτος*
 Apart, *to be, απέχω*
 Apart-from, *απάνευθε, —εν*
 Ape, *πίθηκος*
 Apollo, *Απόλλων, ωνος*
 Apollodorus, *Απολλόδωρος*
 Appear, *to, φαίνομαι, fut. φανοῦμαι*
 Appear-before, *to, προφαίνομαι, a. 2.*
 προύφανην
 Appease, *to, μαλθακίζω, σω*
 Appellation, *επωνυμία, ας*
 Appertain, *to, προσήκω, ξω*
 Apple, *μῆλον*
 Apply, *to, δίδωμι, a. 2. έδων*
 Appoint, *to, καθίστημι; fut. καταστή-*
 σω. To be appointed, καθίσταμαι,
 a. 2. κατέστην
 Appoint-instead, *to, ὑποδείκνυμι, είζω*
 Apprehend, *to, ὑποπτεύω, σω*
 Apprehensive, *to be, κήδομαι*
 Approach, *έφοδος, ή*
 Approach, *to, εγγίζω, σω*
 Approved, *ευδοκιμῶν, οῦσα, οῦν*
 Apt, *δεινὸς, ἡ, δν*
 Aptly, *ἰκανῶς*
 Aradians, *Αράδιοις*
 Archedice, *Αρχεδίκη, ης*
 Archelaus, *Αρχέλαος*
 Archer, *τοξότης, ον*
 Archidamus, *Αρχίδαμος*
 Archon, *ἀρχων, οντος*
 Archonship, *αρχὴ, ης*
 Ardent, *μεμαῶς, σία, δς*
 Ardiæus, *Αρδιαῖος*
 Argilius, *Αργίλιος*
 Argives, *Αργεῖοι, αν*
 Argos, *Ἀργος, εος, τὸ*
 Argue, *to, κατηγορέω, ήσω*
 Argument, *λόγος*
 Arimaspus, *Αριμασπῆς*
 Arion, *Αρίων, ονος*
 Arise, *to, ανίστημι, a. 2. ανέστην*
 Aristagoras, *Αρισταγόρας, ον, Ion. εω*
 Aristeus, *Αριστεῖς, έως*
 Aristocrat, *αριστοκρατικὸς*
 Arithmetic, *ἀριθμητικὴ*

- Arm, (of the body,) πῆχυς, εος, ὁ; and ἀλένη, η As-prosperous-as-possible, ἐὐδαιμόνιος νέστατος
 Arm, to, δπλίζω, σω As-quickly-as-possible, ὡς τάχιστα
 Armament, στράτευμα, ατος As-rapidly-as-possible, ὅσον τάχιστα
 Armed-with-a-spear, to be, ἔορυφος As-regarded, κατὰ
 ρέω, ήσω As-soon-as, ὅπως τάχιστα
 Armed-with-a-sword, ξιφηφόρος, ον As-soon-as-ever, επεύν περ; επεύν
 Armenian, αν, Αρμένιος τάχιστα
 Armour, τὰ ὄπλα, As-the-Athenians-were-themselves
 Arms, τεύχεα; ων; ὄπλα, ων -convinced, ὡς καὶ αυτῶν κατεγύνω
 Army, στρατὸς; στράτευμα, ατος; στρα- κότων
 τιὰ, ἄς As-to-dying, τὸ κατθανεῖν
 Around, adv. περὶ As-to-suppose, ὅστις ἀν ὑπολάβοι
 Arrange, το, τάσσω, ξω As-well-as, ηδὲ
 Arrangement-in-battle, τάξις, εως, ή Ascend, to, αναβαίνω, a. 2. αντίθην
 Arranger, διαθέτης, σν Ascertain, to, ειδέω, pf. mid. οἰδα,
 Arrive, to, ἔρχομαι, fut. ελεύσομαι, pluf. Attic 3rd pers. ἥδη, ἥδετ
 a. 2. ἡλυθον, ἡλθον Ashamed, to be, αἰσχύνομαι
 Arrive-upon, to, εφήκω, ξω Ashamed-of, to be, αἰσχύνομαι
 Arrived, to be, ἦκω, ξω Asia, Αστα, ας
 Arrogant, γαῦρος, α, ον Ask, to, ερωτάω, ήσω
 Arrow, τέξον; ιδς; οἰστὸς Ask-about, to, επέρομαι, Ion. επέρο-
 Art, τέχνη, ης μαι
 Art-of-imagery, ειδωλοποιική, ης Ask-for, to, δέομαι
 Art-of-riding, ἵππική, ης Asleep, καθ' ὕπνον
 Artabanus, Αρτάβανος Asopus, Ασωπὸς
 Articulately-speaking, μέροψ, οτος Assail, to, επιτίθεμαι
 As, ὡς Assassinate, to, καίνω, fut. κανῶ
 As-altogether, ὡσπερ Assemblage, ἀθροισμα, ατος
 As-far-as, καθ' ὅσον Assemble, to, αγέρω, ερῶ
 As-far-as-concerns, δσα πρὸς Assembly, ἀγυρις, τος, ή
 As-far-at-least-as-it-regards, ὅσον γε Assembly-of-all-the-people, πανήγυ-
 τονπὶ Assert, to, φημὶ, a. 1. ἐφησα, a. 2.
 As-far-indeed-as, ὡς γοῦν ἐφην
 As-for-the-present-as, τὰ εις τὸ παρὸν Assiduous, πολλὸς, ή, δν
 As-good-as-possible, ὅτι βέλτιστος Assist, to, ωφελέω, ήσω
 As-he-moved, αυτοῦ κινηθέντος Assistance, ωφέλημα, ατος
 As-I-have-anticipated-you-in-doing Assistants, οικέται, ὄν
 εμοῦ προποιήσαντος Associate, ἔταρος
 As-if, ώστε Associate-with, to, δριτέω, ήσω
 As-is-consistent-with-the-expecta- Assume, to, παραλαμβάνω, a. 2. παρ-
 tion-that-he-will-even-love, ὡς καὶ
 φιλήσων ἀλαβον
 As-it-was-now-in-their-power, ὡς Assyrian, Ασσύριος, α, ον
 εξδν ἡδη αυτοῖς Astonish, to, εκπλήσσω, a. 2. εξέπλα-
 As-it-was-right-they-should, δέον γον
 As-long-as, εις ὅσον Astronomy, αστρονομία, ας
 As-many-as, δσοι, αι, α, Astyages, Αστυάγης, ον
 As-many-soever-as, δσοιπερ, δσαιπερ, Astyanax, Αστυάναξ, νακτος
 δσαιπερ Astyochus, Αστυόχος
 As-men-went, ιδντων At, εν
 As-much, τοσοῦτος, τοσαύτη, τοσοῦτο At-all, παντάπασιν
 As-much-as, δσος, η, ον At-any-time, κατα

At-first, πρῶτον
 At-his-coming, οἱ εἰθόντες
 At-home, κατ' οἴκους
 At-last, τελευτῶν
 At-least, γε after another word
 At-Memphis, εν Μέμφι
 At-my-hands, πρὸς εμοῦ
 At-night, νυκτὸς
 At-other-times, ἀλλοτε
 At-Sais, ες Σάιν
 At-some-time, ποτε
 At-the-hands-of, πρὸς
 At-the-moment, παραυτίκα
 At-the-most, μάλιστα
 At-the-order-of-Xerxes, κελεύσαντος
 Ξέρξεω
 At-the-public-expense, δημοσίῃ
 At-the-same-time, ἅμα
 At-the-side-of, παρὰ
 At-the-time-when, ἥνικα
 At-what-time, πηνίκα
 At-what time-soever, επειδὰν
 Athenian, Αθηναῖος, α, ον
 Athenians, Αθηναῖοι
 Athens, Αθῆναι, ὧν
 Atridæ, the, Ατρεῖδαι, ὧν
 Atrides, Ατρεῖδης, ον
 Attachment, ἵμερος
 Attack, to, ἐπειμι
 Attempt, εγχείρημα, ατος
 Attempt, to, επιχειρέω, ήσω
 Attend, to, κλύω
 Attend to, to, επιμελόμαι, ήσομαι
 Attendant, οπᾶδης
 Attended-him as-spear-bearers, εδο-
 ρυφόρουν αυτὸν
 Attention, επιμέλεια, ας
 Attentive, to be, ανακῶς ἔχω
 Attic, Αττικὸς, η, δν
 Attica, Αττικὴ, ης
 Augeas, Αυγήας, ον
 Aurora, Ήώς, θυς, οῦς, ή
 Auspices, οιωνὸν
 Auspicious, εὐφημος, ον
 Author, αἵτιος; μετάτιος
 Authorise, to, κύρων
 Authority, αξίωμα, ατος
 Autumn, οπώρα, ας
 Autumnal, οπωρίνδης, η, δν
 Auxiliaries, ξύμμαχοι
 Auxiliary, επίκουρος, ον
 Avail, to, ισχύω, σω
 Avenge, to, αμύνομαι, οῦμαι

Avenge-myself-on, to, τίμωρέομαι,
 ήσομαι
 Averse-from, to be, αποστρέφομαι
 Averter-of-evils, αποτρόπαιος
 Avoid, to, αποφεύγω, ξω
 Awaken, to, Ἐγείρω
 Await, to, ίψίστημι, a. 2. ὑπέστην
 Aware, to be, οἶδα
 Axe, πέλεκυς, εως, δ

B

Babble, to, θροέω, ήσω
 Babe, βρέφος. εος
 Babylon, Βαβυλὼν, ὧνος, ή
 Babylonian, Βαβυλώνιος, α, ον
 Bacchanals, Βακχαὶ, ὧν
 Bacchus, Διόνυσος; Βακχεὺς, ἔως
 Back, αὗτις; ἀψ; οπίσω
 Back, a, υῶτος; μετάφρενον
 Bad, κακός, η, δν, superl. κάκιστος, η,
 ον
 Bad doing. δυσπραξία, ας
 Bad-fortune, ατυχία, ας
 Badly, κακῶς
 Badness, κακία, ας
 Band, τελιμῶν, ὧνος, δ
 Banished, to be, εκπίπτω, a. 2. εξέ-
 πεσον
 Banishment, φυγὴ, ης
 Bank, ακτὴ, ης; δχθη
 Barbarian, βάρβαρος
 Barbaric, βαρβαρικός, η, δν
 Barbarous, βάρβαρος, ον
 Barter, to, ανταλλάσσομαι, ξομαι
 Base, ουτιδανὸς, η, δν
 Base, most, αἰσχιστος, η, ον
 Bath, λοστρὸν,
 Batter, to, κόπτω, ψω
 Battering, a, κτύπος
 Battle, μάχη, ης
 Bawl, to, βοω
 Bawl-out, to, γηρύομαι, σομαι
 Bawling, a, κεκραγμός
 Be, to, ειμι, εἰς, εστὶ; γίνομαι
 Be-above, to, περιγένομαι, a. 2. πε-
 ριγενύμην
 Be-in, to, ἐνειμι
 Beach, ακτὴ
 Beaker, δέπτας, τδ
 Beam, δοκός, ή
 Beam, to, αστράπτω, ψω
 Bean, κύαμος

- Bear, to, φέρω, fut. οίσω; φορέω
 Bear-apart, to, διαφέρω
 Bear-arms, to, αιχμάζω, σω
 Bear-false-witness, to, ψευδομαρτυρέω, ήσω
 Bear-myself, I, οίχομαι, a. 2. ωχόμην
 Bear-the-palm, to, καλλιστενομαι
 Bear-to-see, to, ανέχομαι ὅρων
 Bear-to-see-without - hindering - it, to, ανέχομαι
 Bear-with, to, ανέχομαι, a. 2. ηνεχόμην
 Bear-witness, to, μαρτυρέω, ήσω
 Beard, πώγων, ωρος, δ; γένειον
 Beast, κτῆνος, εος
 Beast-of-burden, ὑποζύγιον
 Beat, to, πλήσσω, ξω
 Beat-out, to, αρέσσω, ξω
 Beat-upon, to, επικεπτω, ψω
 Beating, a, πίτυλος
 Beautiful, καλός, ή, δυ
 Beauty, χάρις, ετος, ή
 Because, ὅτι; διότι
 Because-they-now-ruled-the-sea, βαλισσοκρατούντων
 Because-they-were, διὰ τὸ εἶναι
 Become, to, γίγνομαι, γίγνομαι, fut. γενήσομαι, a. 2. εγενόμην, p. m. γέγονα
 Become-superior-to, to, περιγίγνομαι, a. 2. περιγενόμην
 Becomes, it, πρέπει
 Becoming, most, ευπρεπέστατος, η, ον
 Becoming, to be, προσήκω, ξω
 Bed, λέχος, εος; ευνή, ής
 Bed-fellow, σύνευνος
 Bed-of-leaves, φυλλάς, ἄδος, ή
 Bedew, to, δεύω, σω
 Besetting, most, επιτηδεώτατος, η, ον
 Before, (prep.) ἡρδ with genitive; πρόροιθε
 Before, (adv.) πρότερον; πρὶν; πρόσθε
 Before-now, ήδη
 Before-that, πρὶν ή
 Before-this, τοπρὶν
 Beg, to, αἰτώ, ήσω
 Beg-leave, to, αξιώ, ώσω
 Beg-of, to, ίκνίμαι
 Beget, to, τίκτω, a. 2. ἐτεκον
 Beggar, πτωχός
 Begin, to, ιράρχω, ξω; ἀρχω
 Begin-from, to, απάρχομαι, ξομαι
 Beginning, αρχὴ, ής
 Begrudge, to, μεγαλω, αρᾶ
 Behest, εφετμὴ, ης
 Behind, ὄπισθε, εν; μετόπισθε
 Behold, ιδού
 Behold, to, ειδω, a. 2. εἶδον, ίδον; pf. mid. οἶδα
 Beholder, οπτήρ, ήρος
 Behoves, it, χρὴ, imp. εχθῇν; δεῖ
 Behoving-him-as-it-does, χρεών μετ
 Believe, to, πιστεύω, σω
 Bellow, to, παραμῆκάμαι
 Bellows, φῦσαι, ὥν
 Belong, to, ήκω, ξω
 Below, κάτω
 Bench, κλισμός
 Bend, to, κάμπτω, μψω
 Bend-to-the-ground, to, ημέω, σω
 Beneath, ὑπένερθε
 Benefactor, εὐεργέτης, ον
 Beneficent-conduct, αγαθοεργία, ας
 Beneficial, αφελίμος, α, ον
 Benefit, εὐεργεσία, ας
 Benefit, to, εὐεργετέω, ήσω
 Bequeath, to, καταλείπω, a. 2. κατείλπω
 Bereave, to, νοσφίζω, σω
 Bereavement, χῆτος, εος
 Bereft, μένος, η, ον
 Bereft-of-her-mother, αμήτωρ, ορος
 Beseech, to, λίσσομαι
 Beside, παρὰ
 Besiege, to, πολιορκέω, ήσω
 Best, ἄριστος, η, ον; βέλτιστος, η, ον
 Bestow, to, παραδίδωμι, fut. παραδῶσω, a. 1. παρέδωκα
 Betray, to, προδίδωμι, a. 2. προεδων
 Better, ἀμείνων, ον; βελτίων, ον
 Better, (adv.) ἀμεινον
 Bewail, to, στένω, ενῶ
 Bewail-thoroughly, to, κατακλαίω, αέσω
 Bewailing, a, δδυρμα, ατος
 Beware, to, φυλάσσομαι, ορ — ττομαι, fut. ξομαι
 Beware-of, to, as the one before
 Beyond, πέρα
 Bias, Bias, αντος
 Bid, to, λέγω, ξω
 Big, μέγας, fem. μεγάλη, neut. μέγα
 Bigger, μείζων, ον
 Bind, to, δέω, ήσω; pf. pass. δέδεμαι
 Bind-down, to, καταδέω, ήσω

Bind-through-oughly, to, *εκδέω*
 Bind-with-clasps, to, *πορπάω*, *άσω*
 Bird, *όρνις*, *νήθος*, *δ*, *ή*; *όρνεον*
 Birth, *γένος*, *εος*
 Biting, *δηκτήριος*, *α*, *ον*
 Bitter, *πικρὸς*, *ἀ*, *ὖν*
 Black, *μέλας*, *αινα*, *αν*
 Black-eye-browed, *κναυδόφρυς*, *υ*
 Blamable, *νιμεσητὸς*, *ἡ*, *ὖν*
 Blame, *αιτία*, *ας*
 Blame, to, *δνομαι*
 Blameless, *αμύμων*, *ον*
 Blasphemy, *βλασφημία*, *ας*
 Blast, *πνοὴ*, *ῆς*
 Blaze, to, *καλομαι*
 Blessed, *μάκαρ*, *αιρα*, *αρ*
 Blessed-by-the-Gods, *ευδαίμων*, *εν*
 Blind, *τυφλὸς*, *ἡ*, *ὖν*
 Blind-thoroughly, to, *εκτυφλω*
 Blockade, to, *εφορμέω*, *ήσω*
 Block-up, to, *φράσσω*, *ξω*
 Blood, *αἷμα*, *ατος*
 Blood-stained, *μιαίφονος*, *ον*
 Bloody, *διαιμος*, *ον*
 Bloom, to, *ακράζω*, *σω*; *ανθίζω*
 Blow, *πληγὴ*, *ῆς*; *κτυπος*
 Blow-the-nose, to, *απομύττομαι*, *ξομαι*
 Blowing, a, *πνεῦμα*, *ατος*
 Blunt, *κωφὸς*, *ἡ*, *ὖν*
 Boar, *ὗς*, gen. *ὗδος*; *σῦς*, gen. *συδος*; *κάρπος*
 Boast, *ενχωλὴ*, *ῆς*
 Boasting, a, *εῦχος*, *εος*
 Boat, *σκάφη*
 Body, *σῶμα*, *ατος*
 Body-guard, *φύλαξ τοῦ σώματος*
 Bœotia, *Βοιωτία*, *ας*
 Bœotians, *Βοιωτοὶ*
 Bold, *σχέτλιος*, *α*, *ον*
 Bolder, *κύντερος*
 Boldly-dare, to, *θαρσέω*, *ήσω*
 Boldness, *θράσος*, *εος*
 Bond, *δεσμὸς*
 Bondman, *δοῦλος*
 Bone, *οστέον*
 Book, *βιβλίον*
 Boots, it, (pays) *λέει*
 Booty, *λεία*; Ionic *λητὴ*, *ης*
 Border-on, to, *έχομαι*, fut. *έξομαι*
 Bordering-on-with, *διμορος*, *ον*
 Boreas, *Βορέας*, *ον*
 Born, *γεγώνεις*

Born, to be, *γίνομαι*, a. 2. *εγενέμην*; *φυμι*
 Borysthenes, *Βορυσθένης*, *εος*
 Bosporus, *Βόσπορος*
 Both, *άμφω*, *οῖν*; *αμφότερος*, *α*, *ον*
 Both . . . and, *καὶ . . . καὶ*. Also, *τε . . . τε*. Also, *τε . . . καὶ*
 Both-by-many-other-proofs-and-es-
 pecially, *τῇ τε ἀλλῇ πολλαχῇ καὶ δὴ
 καὶ*
 Both-his-eyes, (acc.) *διπλᾶς δψεις*
 Both-whether, *είτε*
 Bough, *κλάδος*
 Bought, to be, *ωνητός*, *ἡ*, *ὖν*
 Bound, to, *σκιρτάω*, *ήσω*
 Bound-fast, *προσπορπάτος*, *ὖν*
 Bow, *τόξον*; *βίδης*
 Bow-shot, *τόξευμα*, *ατος*
 Bowels, *υηδὺς*, *ἥνος*, *ἡ*
 Bowl, *κράτηρ*, *ῆρος*, *δ*
 Box, to, *διαπυκτεῖν*, *σω*
 Boy, *παῖς*, gen. *παιδὸς*
 Branch, *πτύρθος*
 Brand, *στίγμα*, *ατος*
 Brand, to, *στίζω*, *ξω*
 Brandish, to, *πάλλω*
 Brass, *χαλκὸς*
 Brat, *παιδίον*
 Brave, *θρασὺς*, *εῖα*, *ὐ*
 Brave-minded, *κρατερόφρων*, *ον*
 Brave-spirit, *ευψῆχτα*, *ας*
 Bravery, *αλκὴ*, *ῆς*
 Bravest, *άριστος*, *η*, *ον*
 Brazen, *χάλκεος*, *α*, *ον*; *χάλκειος*
 Brazier, *χαλκεὺς*, *έος*, Attic *έως*
 Breadth, *πλάτος*, *εος*
 Break, to, *άγω*, fut. *άξω*; *ἄγνυμι*, p.
 mid. *ἔγαγα*
 Breakfast, *άριστον* (*a* is long)
 Breaking-up, *διάλυσις*, *εως*, *ἥ*
 Breast, *στῆθος*, *εος*
 Breath, *ψῆχὴ*, *ῆς*
 Breathe, to, *πνέω*, *εύσω*
 Breathing, *πνοή*, *ῆς*
 Brethren, *αδελφοὶ*
 Bribe, *δῶρον*
 Bribe, to, *παράγω*, *ξω*
 Bride, *μελλονυμφος*, *ον*, *ἥ*
 Bridegroom, *νυμφίος*
 Bridge, *γέφυρα*, *ας*
 Brief, *βραχὺς*, *εῖα*, *ὐ*
 Bright, *λαμπρὸς*, *ἀ*, *ὖν*

Brightness, σέλας, ατος, τὸ
 Brimstone, θειον
 Bring, to, φέρω, fut. οφει, perf. ἤγει-
 χα, a. 2. ἤγεικον, a. 1. ἤγεικα
 Bring-back, to, κατάγω, ξω
 Bring-back-word, to, απαγγέλλω, ελῶ
 Bring-forth, to, τίκτω, fut. τέξω, a. 2.
 ἔτεκον
 Bring-forward, to, προφέρω
 Bring-help, to, βοηθέω, ήσω
 Bring-in, to, εισφορέω, ησω
 Bring-into, to, εσάγω, έξω
 Bring-on, to, επιφέρω
 Bring-out, to, εκφέρω
 Bring-to, to, επαγγίνεω
 Bring-to-an-end, to, επιτελέω, έσω
 Bring-to-pass, to, ἔρδω, ἔρδω
 Bring-under, to, ἔάμνημι
 Bring-up, to, προσάγω, a. 2. προσῆγον
 Briseis, Βρισηΐς
 Britons, Βρεττανοί, ὄν
 Broad, ευρὺς, εῖα, ὑ
 Broad-leaved, τανθύφυλλος, οὐ
 Brood, τροφὴ, ἡς
 Brother, αδελφὸς; καστυνητος
 Brotherly, αδελφὸς, ἡ, ὃν
 Brotherly-love, φιλαδελφία, ας
 Brought-up-with, διμότροφος, ον
 Bruise, to, συντρίβω, ψω
 Bucephalus, Βουκέφαλος
 Bucolic, βουκολικὸς, ἡ, ὃν
 Build, to, οικοδομέω, ήσω
 Build-beside, to, παροικυδομέω, ήσω
 Build-the-wall, to, τειχίζω, σω
 Building, οικοδομία, ας
 Bull, ταῦρος
 Bulwark, προβλημα, ατος
 Burden, ἀχθος, εος
 Burdened, to be, γέμω
 Burn, to, θέρω
 Burn, to, (i. e. to love) καύματι
 Burn-completely, to, εκκαύω, αύσω
 Burn-downtight, to, καταφλέγω, ξω
 Burn-in, to, εμπρῆθω, σω
 Burn-under, to, ὑποκρῆθω, σω
 Burst, to, απόρρηγνυμι, fut. απορρήξω
 Burst-together, to, συρρήγνυμι
 Bury, to, θάπτω, ψω; a. 2. ἐταφον
 Business, ἕργον
 Busying-himself, θισσόμενος, η, ον
 But, ολλά. And ἢ which is placed
 after words, like Autem in Latin
 But-just-now, αρτιώς

Buy, to, αγοράζω, σω; πράματα
 By, ἅπ
 By-far, μακρῷ
 By-night, νυκτός
 By-no-means, μηδαμῶς
 By-reason-of, ὑπὲρ
 By-the-side-of, παρὲ
 By-turns, τὸ μέρος
 By-which, ὃφ' ὅτου

C

Cable, πρυμνήσιον
 Cadmus, Κάδμος
 Cadmean, Καδμειος
 Caecias, Καικλας, ον
 Caesar, Καῖσαρ, αρος
 Calamitous, δυστυχῆς, ἐς; compar-
 tive -έστερος, a, ον
 Calamity, συμφορᾶ, ὅς; ξυμφορᾶ, ἁν
 Calculation, λογισμὸς
 Caldron, λέβης, ητος, δ
 Calends, Κάλανδαι, ὄν
 Calf, μόσχος
 Call, to, καλέω, έσω; perf. πεκάληκα,
 κέκληκα. Ροῆτ. καλείσκω
 Call-out, to, ανακαλέω
 Call-out-to, to, βιάσω
 Call-to, to, κέκλομαι
 Call-to-mind, to, μέμνομαι
 Callias, Καλλίας, ον
 Callicrates, Καλλικράτης, εος, ους
 Calumniate, to, διαβάλλω, fut. αλῶ
 Cambyses, Καμβύσης, ον; ΚΕΣ. εα, ητ
 Came, I, ἥλυθον, ηλθον
 Camp, στρατός; στρατόπεδον
 Can, I, δύναμαι, ήσμαι
 Can-bawl, γέγιωνε βοήσας
 Can-not, I, οὐκ ἔχω
 Canna, Κανā (undeclined), ἡ
 Candle, λύχνος
 Capable-of-being-taken, ἀλώσιμος, οις
 Capable-of-being-taught, διδακτός, δη
 Capable-of-teaching, διδασκαλικός, θη
 ὃν
 Capaneus, Καπανεός, έως
 Captain, λοχαρχός
 Captive (fem.), αιχμαλωτής, ήτος
 Capture, δλωσις, εως, ἡ
 Capture, to, αἴρω, a. 2. εἰλον
 Car, ὄχος
 Card-wool, to, ξανω, ονω
 Care, μελέσημα, ατος

Care, *το*, κῆδομαι
 Care-about, *to*, μέδομαι
 Care-worn, μέλεος, *a*, ον
 Carefulness, επιμέλεια, *as*
 Caria, Κάρια, *as*
 Carian, Καρτικός, *ἡ*, δν
 Carians, Κάρεις, ἄν
 Carriage, δίφρος
 Carry, *to*, ἀγω, ξω; φέρω
 Carry-on, *to*, δράω, ἀσω
 Carthage, Καρχηδών, ὄνος, *ἡ*
 Cartroad, τρίβος ἀμαξήρης, *as*
 Casandra, Κάσανδρα, *as*
 Case, δίκη, *ης*
 Cast, *to*, θημι, *a.* 1. ἥκα
 Cast-down, *to*, εμβαλλω
 Cast-around, *to*, αμφιβάλλω, *a.* 2.
 αμφέβαλον
 Cast-at, *to*, προσβάλλω
 Cast-before, *to*, προβάλλω
 Cast-forth, *to*, προΐημι
 Cast-off, *to*, αποτίθημι, *a.* 2. απέθην
 Cast-out, *to*, εκβάλλω, fut. εκβλήσω
 Cast-round, *to*, περιβάλλω
 Castalia, Κασταλία, *as*
 Catching, *a*, ἀγρα, *as*
 Cattle, μῆλα, *ων*
 Caunians, Καύνιοι
 Caunus, Καῦνος, *ἡ*
 Cause, δίκη, *ης*
 Cause, *to*, ποιέω, *ἥσω*
 Cause-the-death-of; *to*, απόλλυμι, fut.
 απόλεσω
 Cause-to-stand, *to*, ἰστάω
 Causing-many-tears, πολυδάκρυτος, ον
 Cautious, *to be*, ευλαβέομαι, *ἥσομαι*
 Cautiously, λελογισμένως
 Cavalry, ἵππεῖς, ἔων, *οἱ*
 Cave, ἄντρον
 Cavern, ἄντρον
 Cease, *to*, λήγω, ξω
 Cecrops, Κέκρωψ, οπος
 Celebrate, *to*, ἀγω, ξω
 Celebrated, κλεινδς, *ἡ*, δν
 Celestial, ουράνιος, *a*, ον
 Censure, *to*, μέμφομαι, Φομαζ
 Censurable, μεμπτός, *ἡ*, δν
 Centre, κέντρον
 Cephalus, Κέφαλος
 Ceres, Δημήτηρ, τερος, and τρος
 Certain, *a*, τις, τι; gen. τινος
 Certain-person, *a*, δεῖνα, δ, *ἥ*, τὸ
 Certainly, *ἥ*

Ceyx, Κήυξ, ονος
 Chagrined, *to be*, δάπτομαι κέαρ
 Chain, δεσμός
 Chain, *to*, καταδέω, *ἥσω*
 Chained, δεσμώτης, ον
 Chair, δίφρος; θρόνος
 Challenge, *to*, προκαλέομαι, ἔσομαι
 Chalybes, Χάλυβες, ων
 Chamber, θάλαμος
 Chance, τύχη, *ης*
 Chance, *to*, τυγχάνω, fut. τυχήσω, *α.*
 2. ἐτυχον; κυρέω, *ἥσω*
 Change, μεταβολὴ, *ῆς*
 Change, *to*, αλλάσσω, ξω; μετατίθημε
 Change-one-after-the-other, *to*, μετ-
 αλλάσσω, ξω
 Changed-their-decision, μετέγνωσαν
 Character, δόξα, *ης*
 Charge, αιτία, *as*
 Charge, *to*, επιτρέπω, ψω
 Charge-with-blame, *to*, αιτιάωματ,
 άσομαι
 Chariot, ἄρμα, ατος
 Charming, ἡμέρεις, δεσσα, δεν
 Chastise, *to*, κολάζω, σω
 Chaunting, *a*, μολπή, *ῆς*
 Cheat, *to*, ψεύδω, σω
 Cheek, παρηγις, ἴδος, *ἥ*; περιαδ, *ᾶς*
 Cherish, *to*, στέργω
 Chersonesus, Χερσόνησος, *ἥ*
 Chians, Χίαι
 Chief, πρῶτος, *η*, ον
 Chief, *a*, αριστεὺς, *ἕος*
 Chiefly, ἔσοχα; εξέχως
 Child, παῖς, παιδός, δ, *ἥ*; τέκτον
 Childless, ἀπαῖς, αἰδος
 Chin, γένειον
 Chios, Χίος, *ἥ*
 Chiron, Χείρων, ωνος
 Choice, αἵρεσις, εως, *ἥ*
 Choose, *to*, αἴρω, *ἥσω*, *a.* 2. εἶλον
 Choose-out, *to*, εκλέγομαι
 Choose - to - remain-idle-in-the-bat-
 tle, *to*, εθελοκακέω
 Chop, *to*, κόπτω, ψω
 Chorasmians, Χοράσμιοι
 Chrysantas, Χρυσάντας, ον
 Chrysis-being-priestess, επὶ Χρυσίδος
 ἱερωμένης
 Church, εκκλησία, *as*
 Cilicia, Κιλικία, *as*
 Cinnamon, κιννάμωμον
 Circumstance, πρᾶγμα, ατος

- Circumstanced, to be, καθίσταμαι**
- Circumstances, τίμηματα, ων**
- Citizen, πολίτης, ον; αστός**
- City, πόλις, Att. εως, Ion. ιος, ἡ**
- Civic, πολιτικὸς, ἡ, δν**
- Civil, επιδῆμιος, ον**
- Clamor, βοή, ἡς**
- Clamor, to, βοάω, ἥσω**
- Clandestine, σκότιος, α, ον**
- Class, το, διαιρέω, ἥσω**
- Clean, καθαρός, ἄ, δν**
- Clean, to, καθαίρω, αρᾶ, a. 1. εκάθηρα**
- Cleander, Κλέανδρος**
- Cleanse, to, καθαρίζω, σω**
- Clear, ὁῆλος, η, ον**
- Clear, to, ελευθερώω, ὥσω**
- Clearchus, Κλέαρχος**
- Clearly, τορῶς; σαφῶς**
- Cleave-steadfastly-to, to, εμμένω, ενθ**
- Cleon, Κλέων, ωνος**
- Clever, δεινός, ἡ, δν**
- Clever, to be, φρονέω, ἥσω**
- Cliff, σκόπελος**
- Close-on, επὶ**
- Close-with, μετά**
- Clothe, to, αμφίένυμι, fut. αμφιέσω**
- Clothe-upon, to, επιένυμι**
- Clothes, εσθῆτες, ων, αι**
- Cloud, νεφέλη, ἡς; νέφος, εος**
- Cluster-of-hair, βόστρυχος**
- Clytemnestra, Κλυταιμνήστρα, αις**
- Clytomedes, Κλυτομήδης, ον, accus. εα, ην**
- Coast, γέα, γῆ, gen. ἑας, ης**
- Cobbler, σκύτεις, ἔως**
- Cognate, συγγενής, ἐς**
- Coincide, to, ξυνάδω, φσω**
- Cold, ψύχος, εος; βίγος, εος**
- Collect, to, συλλέγω, ξω**
- Collect-from, to, εκλέγω, ξω**
- Collect-together, to, συλλέγω, ξω**
- Collect-the-votes, to, επιψηφίζω, σω**
- Collection, σύλλογος**
- Colonist, ἀποίκος**
- Colonize, to, κτίζω, σω; οικίζω, σω**
- Color, χροιά, ἄς**
- Column, στήλη, ης**
- Combat, to, διαγωνίζομαι, σοματ**
- Come, to, ἤκω, ξω: Ι came,
εἰδομένη, ηλθον**
- Come; to be, ἤκω, ξω; ίκένω, αρῶ**
- Come-across, to, αντιάσω, σω**
- Come-after, to, μετέρχομαι, a. 2. μετήλθον**
- Come-forth-against, to, επεξέρχομαι**
- Come-back, to, ἀπειρι, a. 2. ἀπίον**
- Come-down, to, κατέρχομαι, a. 2. κατήλυθον**
- Come-from, to, αφικνέομαι, a. 2. αφικμην; Ion. απικνέομαι**
- Come-in, to, επιφοιτέω**
- Come-into, to, εμβατεύομαι, σοματ**
- Come-near, to, πελάζω, σω**
- Come-on, ἄγε; εῖα**
- Come-on, to, επέρχομαι, a. 2. επῆλθον**
- Come-out, to, ἔξειρι, a. 2. ἔξιον**
- Come-to, to, εισέρχομαι, a. 2. εισῆλθον**
- Come-together, to, συνέρχομαι; ξυμπίπτω, a. 2. ξυνέπεσον**
- Come-too-late-for, to, θετερέω, ἥσω**
- Come-under, to, ὑπέρχομαι, a. 2. ὑπῆλθον**
- Come-up, to, παραγίνομαι, a. 2. παρεγνόμην**
- Come-upon, to, ἔπειρι**
- Comeliness, ευμορφία, ας**
- Coming, ἀφιξις, εως, ιος, ἡ**
- Command, εντολὴ, ἦς**
- Command, to, στρατηγέω, ἥσω**
- Commander, στρατηγός**
- Commandment, επίταξις, εως, ἡ**
- Commemorate, to, απηγέομαι, ήσοματ**
- Commence, to, ἀρχομαι, ξομαι**
- Commend, to, παρανέω, ἥσω, ἔσω**
- Commiserate, to, ελέέω, ἥσω**
- Commission, to, στέλλω, στελῶ, ἔσταλκα**
- Commit, to, εργάζομαι, σοματ**
- Commit-adultery, to, μοιχεύω, σω**
- Commit-injustice, to, αδικέω, ἥσω, pf. ηδίκηκα**
- Commit-murder, to, φονεύω, σω**
- Common, κοινὸς, ἡ, δν**
- Common-wealth, the, τὸ κοινὸν**
- Communicate, to, ανακοινώματ, ὕσσομαι**
- Communication, δημήλια, ας**
- Communion, κοινωνία, ας**
- Compact, ξυνθήκη, ης**
- Companion, ἑταῖρος; έταρος**
- Companionship, ξυνουσία, ας**
- Company, ὄχλος**
- Company, to, σπηδέω, ἥσω**
- Compare, to, εξτάζω, σω**

- Compel, to, *αναγκάζω*, σω
 Compensation, δίκη
 Competent, ίκανός, ἡ, δν
 Complain, to, *επιμέρφομαι*, ψομαί
 Complaint, ἔγκλημα, ατος
 Complete, τέλειος, α, ον
 Complete, to, τελέω, ίσω
 Completely, παντελῶς
 Completely-last, πανύστατος, η, ον
 Compose, to, ερέω, pf. ειρηκα, ποιεω
 Comprehend, to, συνίημι, ξυνίημι
 Compulsory, βίαιος, α, ον; or βίαιος,
 ον
 Conceal, to, κατακρύπτω, ψω
 Concede, to, υπεικομαι, ξομαί
 Conceit, δόξασμα, ατος
 Conceive, to, οιώ
 Concern, ὥρα, ας
 Concern-themselves-much, to, δια-
 τρίβω
 Concerning, (prep.) περὶ
 Concerning-himself, καθ' αὐτὸν
 Conciliate, to, καταλλάσσω, ξω
 Concourse, πλήθος, εος
 Condition, πότρος
 Conduct, to, ἑγέρματ
 Confederate, ξυμμαχος
 Confess, to, δημολογέω, ήσω
 Confide, to, πιστεύω, σω
 Confident, πιστός, ἡ, δν
 Confident, to be, θαρρέω, ήσω
 Confound, to, εκπλήσσω, ξω
 Confute, to, εξελέγχω, ξω
 Conjecture, to, συμβάλλομαι, a. 2.
 συνεβαλδμην
 Conon, Κόνων, ωνος
 Conquer, to, νικάω, ήσω
 Conscious, to be, συνίσημι
 Conscious-of, ξυνίστωρ, ορ
 Consent, to, επαινέω, έσω, ήσω
 Consequently, ἀρα
 Consequently-upon, ακολούθως
 Consider, to, προσβλέπω, ψω
 Consider-diligently, to, διασκοπέω
 Consider-of, to, φροντίζω, σω
 Considerable, λόγιμος, η, ον
 Considerate, to be, προοράω, άσω
 Consideration, πρόνοια, ας
 Consonant, ξύμφωνος, ον
 Consort, συγκοινημα, ατος
 Conspicuous, απόβλεπτος, ον
 Conspicuous, to be, διαπρέπω; πρέπω
 Conspire, to, ξυνίστημι, pf. ξυνέστηκα
 Constant, πολλός, ἡ, δν
 Constituted, to be, φύω, σω
 Constitution, πολίτεια, ας
 Constrain, to, επαναγκάζω, σω
 Consult, to, βουλεύομαι, σομαί
 Consult-about, to, βουλεύων, σω
 Consultation, συμβούλια, ας
 Consume, to, φθίνω, ινω: plup. pass.
 3rd pl. Ion. εφθιάτο
 Consuming, δήιος, α, ον
 Contemn, to, υπεροράω
 Contemplate, to, σκοπέω
 Contempt, καταφρόνησις, έως, ή
 Contend, to, μάρναμαι
 Content, to be, αρκέω, έσω
 Content-myself, to, αγαπάω, ώ, ήσω
 Contented, to be, αρκέομαι, έσσομαι
 Contented-with, to be, αγαπάω, ήσω
 Contest, a, αγών, ὄνος, δ
 Contest, to, ερίζω, σω
 Continent, ήπειρος, ή
 Continentals, ηπειρώται, ών
 Continually, αεὶ, αἰεὶ
 Continue, to, μένω, ενω
 Contradiction, αντιλογία, ας
 Contrarily-to, παρὰ
 Contrary, τραντλος, α, ον
 Contrary-to, παρὰ
 Contrary-to-these-regulations, τὰ
 ναντία τούτων
 Contrast, to, συμβάλλω, αλῶ
 Contrive, to, μῆδομαι, σομαί
 Contumely, επίρεια, ας
 Convenient, ξύρφορος, ον
 Conversant, to be; διμίλεω, ήσω
 Converse, I shall, ερῶ
 Convey, to, πέμπω, ψω
 Convict, to, αίρεω, a. 2. εἰλον
 Conviction, γνώμη, ης
 Convince, to, ελέγχω, γέω
 Convoke, to, κηρύσσω, ξω
 Convulse, to, σαλεύω, σω
 Cook, οψοποίδς
 Cooperate, to, συναγωνίζομαι, σομαί
 Cooperative, συνεργός, δν
 Corcyreans, Κερκυραῖοι
 Cord; βρόχος
 Coressus, Κόρησσος, ή
 Corinth, Κόρινθος, ή
 Corinthian, a, Κορίνθιος
 Corn, σῖτος
 Correct, ορθός, ἡ, δν
 Correspondent, ξυνψόδες, ἐν

- Corroborate, to, μαρτύρεω
 Corrupt, σαπρδεῖ, ἀ, δν
 Corrupt, to, φθείρω, φθερῶ; θιαφθείρω
 Costliness, πολυτέλεια, ας
 Couch, δέμνιον; κλισμός
 Cough, βῆξ, ηχός, ἥ
 Council, βουλὴ, ἡς
 Counsel, βουλὴ, ἡς
 Counsel, to, βουλεύομαι, ενσομαι
 Counsel-together, io, συμβουλεύω
 Count-upon, to, ἐλπομαι
 Countenance, πρόσωπον
 Country, a, γέα, γῆ, gen. γέας, γῆς;
 and γαῖα, ας
 Country, one's, πατρὶς, ἴδος, ἥ; πάτρα,
 ας
 Courage, μένος, εος
 Courageous, οὐκίμος, ον
 Course, δρόμημα, ατος
 Court, αὐλὴ, ἡς
 Court, to, θεραπεύω, σω
 Cover, to, στέγω, ξω
 Covered-on-every-side, αρφηρεφής,
 ἐς
 Covering, καλύπτρα, ας
 Covet, to, επιθύμεω, ήσω
 Covetous-of, κατάφορος πρὸς with acc.
 Covetousness, φιλαργυρία, ας
 Cow, βοῦς, gen. βοδες, ἥ
 Cowardice, δειλία, ας
 Cowardly, κακός, ἥ, δν
 Craft, δόλος
 Crafty, δολερδεῖ, ἀ, δν
 Cram, to, κορίω, ἔσω
 Crammed, μεστός, ἦ, δν
 Creep, to, ἐρπύζω; ἐρπω
 Creon, Κρέων, ουτος
 Crest, λόφος
 Cretan, Κρητικός, ἥ, δν
 Crete, Κρήτη, ης
 Crew, πλήρωμα, ατος
 Crime, αμπλάκημα, ατος
 Cringe-to, θώπτω, ψω
 Crocodile, κροκόδειλος
 Crocus-vested, κρυκόκεπλος, ον
 Cræsus, Κροῖσος
 Cross, to, περάω, δσω
 Crow, κορώνη, ης
 Crowd, πληθὺς, θος, ἥ
 Crown, πλόκος
 Crown, to, στεφανῶ, ώσω
 Crown-over, to, επιστέφω, ψω
- Crown-thoroughly, to, εκστέφω, ψω,
 pf. εξέστεφα
 Crucify, to, σταυρόω, ώσω
 Cruel, ωμός, ἥ, δν
 Cry, to, κλαίω, ανσω
 Cry-out, to, κράζω, ξω
 Crying, a, δάκρυμα, ατος
 Cub, σκύμνος
 Cultivate, to, ασκέω, ήσω
 Cumbrousness, the, τὸ οχλῶδες
 Cup, ποτήριον; δέπας, ατος, τὸ
 Cupid, Ἐρως, ωτος
 Cure, to, απαλλάσσω, ξω
 Curl, πλόκαμος
 Currier, σκῦτοτόμος
 Curse, αρὰ, ἄς
 Curse, to, αράομαι, ασομαι
 Custom, ἕθος, εος
 Custom-of-life, επιτήδευμα, ατος
 Customary, νόμιμος, η, σν
 Customary, it is, νομίζεται
 Cut, to, τέμνω, εμῶ, τέτμηκα
 Cut-away, to, αποτέμνω
 Cut-down, to, εκκόπτω, ψω
 Cut-in-pieces, to, συγκόπτω
 Cut-in-two, to, κόπτω, ψω
 Cut-off, to, αποσχίζω, σω
 Cutting-off, a, αποτομή, ἡς
 Cyaxares, Κυαξάρης, εος, σνς
 Cyclops, Κύκλωψ, ωπος; pl. Κύκλω-
 πες, ων
 Cymæans, Κῦμαιοι
 Cyprus, Κύπρος, ἥ
 Cyrus, Κύρος

D

- Damage, πῆμα, ατος
 Damareius, Δημαρητος
 Damsel, κόρη
 Danaus, Δαναός
 Dance, χόρευμα, ατος; Χορός
 Dance, to, χορεύω, σω
 Dancing, (subst.) ορχηστὴς, θος, ἥ
 Danger, κίνδυνος
 Danger-to-be-in, κίνδυνευω
 Dare, to, τολμάω, ήσω
 Daring, a, τολμα, ης
 Daring, more, θρασύτερος, a, ον
 Darius, Δαρεῖος
 Dark, δυοφερδς, ἀ, δν
 Darken, to, σκοτίζω, ίσω

- Darkness, σκότος, οὐ, and εօς
 Dart, βέλος, εօς
 Dart, to, (i. e. spring) φύσω, ξω
 Daub, to, καταπλάσσομαι, σομαι
 Daughter, θυγάτηρ, τέρος, τρὸς; παῖς,
 παιδὸς, ἥ
 Day, ἡμέρα, ἦς; ἡμαρτ, ατος, τὸ
 Day, (adj.) ἡμερινὸς, ἥ, δν
 Day-after, the, ὁστεραία (scil. ἡμέρα)
 Day-before, the, πρώτα
 Day-break, ὥρθρος
 Dead, νεκρὸς, ἀ, δν; θανῶν, οῦσα, δν.
 The dead, οἱ θανόντες
 Deadly, θανάσιμος, η, ον
 Dear, φίλος, η, ον; superl. φίλτατος,
 η, ον
 Death, θάνατος
 Debar, to, εἰργω, ξω
 Debate, to, διαλέγομαι
 Decease, μόρος
 Deceased, the, φθιτοί
 Deceitful, επίκλαστος, ον
 Deceive, to, απατάω, ήσω; εξαπατάω,
 ήσω
 Decency, κόσμος
 Decide-against, to, καταγίνωσκω, a.
 2. κατέγνων
 Decision, κρίσις, εως, ἥ
 Declaim-rhapsodically, to, αποφρά-
 ψωδέω, ήσω
 Declare, to, εξερέω
 Decline, to, ελασσομαι, οῦμαι
 Decorous, most, καλλιστος, η, ον
 Decorum, τὸ πρέπον
 Decree, δῆγμα, ατος
 Decree, to, ψηφίζομαι, σομαι
 Decree-against, to, καταχειροτονέω
 Decree, δεδογμένος, η, ον
 Dedicate, to, τίθημι, a. 1. έθηκα
 Deed, ἔργον
 Deep, βαθὺς, εἰς, δ
 Defeat, ἥττα, ης
 Defeat, to, ήσάδω, ήσω
 Defence, απολογία, ας
 Defend, to, επαρκέω, έσω
 Defendant, the, δ απολογούμενος
 Deficient, to be, επιδεομαι
 Defile, to, παλάσσω, ξω
 Define, to, διορίζομαι, σομαι
 Defraud, to, αποστερέω, ήσω
 Degradation, ατίμια, ας
 Degrade, to, ατίμω, ίσσω
 Deign, to, αξιῶ, ίσσω
- Dioceses, Δηισικῆς, ον
 Deity, δαίμων, ονος, δ; θεῖον, τὸ
 Delay, μέλλησις, εως, ἥ
 Delay, to, βραδύνω, υγῶ
 Delegate, απόστολος
 Delians, Δήλιοι
 Delicate, ἀπαλός, ἥ, δν
 Delight, τέρψις, εως, ἥ
 Delight, to, (act.) τέρπω, ψω
 Delight, to, (neut.) χαίρω
 Delightful, ἡδὺς, εἴλα, δ; comparative,
 ηδίων, ον; superlative, ηδίστος,
 η, ον
 Delium, Δήλιον
 Deliver, to, παραδίδωμι, a. 1. παρέδω-
 κα
 Deliver (an oracle), to, χρέω, ήσω
 Deliver-up, to, παραδίδωμι, a. 2. παρ-
 ἔδων
 Delivered-by-the-oracle, χρησθεὶς
 Delphi, Δελφοί, ὄν
 Demand, to, αιτέω, ήσω
 Demand-back, to, απαιτέω, ήσω,
 Demigod, ἥμιθεος
 Demolish, to, διαιρέω, a. 2. διεῖλον
 Demonstrate, to, επιδείκνυμι, εἶδο
 Demosthenes, Δημοσθένης, ονος, ονη,
 acc. εα and ην
 Denial, ἀρνήσις, εως, ἥ
 Denier, ἔξαρνος
 Denounce, to, αποκαλέω, έσω
 Deny, to, αρνέομαι, ήσομαι
 Deny-downright, to, καταρνέοματ,
 ήσομαι
 Depart, to, εξέρχομαι, a. 2. εξῆλθον
 Departure, έξοδος, ή
 Deplore, to, οδύρομαι
 Depraved, πονηρὸς, ἀ, δν
 Depravity, κακλα, ας
 Deprive, to, αποστερέω, ήσω
 Deprived-of, to be, ήστερέομαι, ήσο-
 μαι
 Depth, βάθος, ος
 Derive, to, απολαβω, ον
 Descend, to, καταβαίνω
 Descent, κατάβασις, εως, ἥ
 Desert, a, ερημία, ας
 Desert, to, ερημώω, ίσσω
 Desert, to, (i. e. to run away,) αν-
 τομολέω, ήσω
 Deserted, έρημος, ον
 Deserter, αντόμολος
 Deserved, ἔξιος, a, ον

- Deservedly, εικότως
 Desirable, αἱρετὸς, ἡ, δν
 Desire, ἔρος
 Desire, to, προθῆμέομαι, ήσομαι
 Desire-earnestly, to, γλίχομαι
 Desire-of-power, πλεονεξία, ας
 Desire-with, to, μεταπίτεω
 Desirous, χαρίζων
 Desirous, to be, χρήζω
 Desist, to, αποπαθομαι, σομαι; παύομαι,
 σογαι
 Desolate, to, ερημδω, ώσω
 Despicable, φαῦλος, η, ον
 Despise, to, καταφρονέω, ήσω
 Despoil, to, συλλάω, ήσω
 Despond, to, αθυμέω, ήσω
 Despotism, τυραννίς, ἴδος, ἡ
 Destined, πεπρωμένος, η, ον
 Destined, to be, μέλλω
 Destiny, αἰτία, ης
 Destitute, ἐρημος, ον
 Destroy, to, διαφθίζω, ερῶ
 Destroy-utterly, to, απόλλυμι, fut.
 απολέσω
 Destroy-wholly, to, διαπορθέω, ήσω
 Destruction, ολεθρος
 Destructive, ολέθριος, α, ον
 Detect, to, ανευρίσκω, a. 2. ανεῦρον
 Determination, βούλευμα, ατος
 Determine, to, γίνώσκω, fut. γνώσω,
 a. 2. έγνων
 Determined-on, δέξας, ασα, αν
 Detest, to, στυγέω, ήσω
 Detested, επάρπτος, ον
 Detriment, ἀτη, ης
 Devastating, δῆλος, α, ον
 Device, μῆτις, ιος, ἡ
 Devious, πολύπλαγκτος, ον
 Devise, to, μητιάω
 Devour, to, δάπτω, ἄψω
 Dexterity, δεξιότης, ητος, ή
 Dialectician, διαλεκτικός
 Did-not-think-of, οὐκ ἐφθησαν πνθόμε-
 νοι
 Die, to, θνήσκω, fut. θνήσομαι, pf. τέθ-
 νηκα, a. 2. έθανον
 Die-off, to, αποθνήσκω, a. 2. απέθανον
 Diet, δαιτα, ης
 Differ, to, διαφέρομαι
 Different, διάφορος, ον
 Differently, τὰ εναντία
 Difficult, χαλεπός, ἡ, δν
 Diffidence, αιδῶς, οός, οὔς, ἡ
 Diffuse, to, κιδνημι
 Dig, to, ορύσσω, ξω
 Dig-up, to, κατασκάπτω, ψω
 Dignity, αξία, ας
 Din, κλόνος
 Dindymene, Δινδυμήνη, ης
 Dinner, δεῖπνον
 Diomedē, Διομήδης, εος
 Dion, Δίων, ανος
 Dionysius, Διονύσιος
 Diophon, Διοφῶν, ωντος
 Direct, ιθὺς, εῖτα, ὁ
 Direct, to, διοικέω, ήσω
 Direction, διδασκαλία, ας
 Directly, ιθὺς
 Direful, αινός
 Disagreement, διάστασις, εως, ή
 Disallow, to, απανδέω
 Disallowed, απόρριπτος, ον
 Disappoint, to, σφάλλω, αλῶ
 Disarrange, to, διασπάω, άσω
 Disasters, δεινά, ὄν
 Disbelieve, to, απιστέω, ήσω
 Discern, to, γιγνώσκω
 Discipline, μελέτη, ης
 Discipline-oneself, to, παρασκευάζο-
 μαι, σομαι
 Disciplined, γεγυμνασμένος
 Disclose, to, φαίνω, ανῶ
 Discourse, μέθος
 Discourse, to, αγορεύω, σω
 Discover, to, διπτομαι, ψομαι
 Discretion, φραδὴ, ης.
 Disease, ασθένεια, ας
 Disease-of-the-eyes, οφθαλμία
 Diseased, νοσώδης, ες
 Disembogue, to, εκδίδω, ώσω
 Disengage, to, παραλόω, σω
 Disfigure, to, κνῦζω, ώσω
 Disgrace, κατήφεια, ας
 Disgraceful, αισχόδς, ἀ, δν; superl.
 αἰσχιστος, η, ον
 Dishonor, αισχύνη (ū)
 Dishonor, to, αἰμάζω, σω; επιτίμω
 Dishonored, ἀτιμος, ον
 Dislike, ἐχθος, εος
 Dislike, to, ασχαλάω; εχθαίρω
 Dismay, to, πλήσσω, ξω
 Dismiss, to, εξίημι
 Disobedience, παρακοή
 Disobey, to, ανηκουστέω, ήσω
 Dispatch, to, αποστέλλω, ελῶ
 Display, to, αποφαίνομαι, ανοῦμαι

- Displease, to, απαρέσκω
 Disposed, πεφύκως, νία, δε
 Disposed-to-refuse, εξαρνητικός, ἡ, δύ
 Disposition, φοήν, ενδε, ἡ
 Dispossess, to, αμέρδω, σω
 Disputation, λόγος
 Dispute, to, αμφισβητέω, ήσω
 Disregard, to, ανήμη
 Dissipate, to, διασκιδνημι
 Dissuade, to, αποτρέπω, ψω
 Distaff, ηλακάτη, ης
 Distant, τηλουρδς, δν
 Distant, to be, απέχω, fut. αφέξω
 Distinct, αλλοῖος, α, ον
 Distinction, χαρακτήρ, ηρος, δ
 Distinguish, to, διαγίνωσκω
 Distinguished, διαπρεπής, ἐς
 Distress, πόνος
 Distress, to, κακώ, ώσω
 Distress-of-mind, πένθος, εος
 Distressed, πολύπονος, ον
 Distribute, to, διανέμω, εμῶ; νεμω, α.
 1. ἔνειμα
 District, χώρα, ας
 Distrust, to, απιστέω, ήσω
 Disturb, to, θράσσω, ξω
 Diteh, τάφρος, ἥ
 Dithyrambic-poetry, διθύραμβος
 Ditty, γέος
 Diver, κολυμβητής, οῦ
 Divert, to, αποστρέψω, ψω
 Divide, to, δάζουμαι, σοραι
 Divide-into-parties, to, στασιάζω, σω
 Divine, δῖος, α, ον
 Divinely-spoken, θεοπέσιος, α, ον
 Division, μοῖρα, ας
 Do, to, πράσσω, ξω; πράττω; ποιέω,
 ήσω; δράω, ἀσω
 Do-entirely, to, καταπράσσω, ξω
 Do-harm-to, to, ἵπτω, ψω
 Do-hurt-to, to, λημαίνομαι
 Do-ill, to, κακοποιέω, ήσω
 Do-ill-to, to, εργάζομαι, κακά
 Do-not-betray, μὴ προδοῦς γένη
 Do-thoroughly, to, απεργάζομαι, ἀσο-
 ματ
 Do-well, to, ενεργετέω, ήσω
 Do-well-to, to, ενεργετέω
 Do-with, to, χρόμομαι, ήσομαι
 Do-wrong, to, αδικέω, ήσω
 Dock, νεώσοικος
 Doe, θλαφος, ἥ
 Dog, κυνή, gen. κυνος, κυνδε
- Doing, a, ἔργυμα, ατος
 Doleful, λυγρὸς, ἄ, δύ
 Domestic, οικεῖος, α, ον
 Domestics, οικεῖοι; οικέται
 Dominion, κράτος, εος
 Donation, δόσις, εως, ἥ
 Doom, μόρος
 Door, θύρα, ας
 Door-frame, θύρετρον
 Dorian, a, Δωριεὺς, ἕος
 Doric, Δωρικός, ἡ, δν
 Double, διπλάσιος, α, ον
 Double (in speech), διχόμυθος, ον
 Double-edged, αμφίκτης, ες
 Double-folded, διπτυχος, ον
 Doubly-edged, αμφίκτης, ες
 Doubt, to, αμφισβητέω, ήσω
 Dove, περιστερά, ἄς; πέλεια, ας
 Down, (prep.) κατὰ
 Down, λέχνη, ης
 Down-in, κατὰ
 Down-on, κατὰ
 Down-to, ες; εις
 Downcast, to be, κατηφέω
 Dowry, φέρνη, ης
 Drachma, δραχμὴ, ης
 Drag, to, σπάω, σω
 Dragon, δράκων, οντος, δ
 Drama, δρᾶμα, ατος
 Draught, ποτὸν, οὖ
 Draw, to, θλεω, ξω
 Draw-aside, to, παρολύω, ξω
 Draw-from, to, απαυράω
 Draw-out, to, ερύω, σω
 Draw-up, to, τάσσω, ξω; τάττω
 Dread, τάρβος, εος
 Dread, to, δειμαίνω
 Dreadful, δεινός, ἡ, δν
 Dream, δνειραρ, ατος
 Dregs, τρῦξ, υγδς, ἥ
 Dress, κόσμος
 Drink, πόσις, εως, ἥ
 Drink, to, πίνω, fut. πώσω, a. 2. ἔπιον
 Drinkables, ποτὰ, ἄν
 Drinking, a, πόμα, τος; πόσις, εως, ἥ
 Drinking-bout, συμπόσιον
 Drinking-cup, κύλιξ, ικός, ἥ
 Drive, to, ελαύνω, fut. ελάσω, perf.
 ἡλακα, Att. ελῆλακα
 Drive-away, to, αμένω, υνῶ
 Drive-off, to, αλέξω; απαλέξω
 Drive-out, to, απελαύνω, fut. απε-
 λάσω

Drive-towards, to, παρακελεύομαι
 Driving-of-an-army, στρατηλασία, ας
 Drunk, to be, μεθώ, ίσω
 Drunkenness, μέθη
 Dry-up, to, κάρφω, ψω
 Dryness, ξηρότης, ητος, ή
 Due, εναίσιμος, ον
 Dumb, ακράγης, ἐσ
 Duration, ειών, ὄνος, δ
 During, επί
 Dusk, δειλη, ης
 Duskiness, δρόψη
 Dust, κόνις, εως, ή
 Dwelt, to, οικέω, ήσω
 Dwell-in, to, ναίω
 Dwell-within, to, ενιαύω, σω
 Dwelling, οίκημα, ατος
 Dwelling place, οίκησις, εως, ή
 Dwelling-together, a, ζυνοικία, ας

E

Each, ἕκαστος, η, ον
 Each-man, τις
 Each-other, ἀλληλοι, αι, α
 Eager, πρόθυμος, ον
 Eager, having been, (pl.) μεμαῶτες
 Eagle, ἄετος
 Ear, οὖς, τὸ; gen. οὔνατος, ωτδς
 Earnestly-attentive-to, to be, ἔχομαι
 Earnestly-engaged, σπεύδων, ουσα, ον
 Earnestly-wait, to, διάγω λιπαρέων
 Earth, γῆ, γῆ, gen. γέας, γῆς; γαῖα
 Earthen, κεραμεικὸς, ή, δν
 Easier, βραχν, ον
 Easily, βίμφα
 East, ηῶς, δος, οῦς, ή
 Easy, βέδιος, α, ον
 Eat, to, ἔδω
 Eat-down, to, κατεσθίω
 Eatables, ἔδοσμα, ατος
 Eating, (subst.) βρῶσις, εως, ιος, ή
 Echo, ηχώ, δος, οῦς, ή
 Eclipse, ἐκλειψίς, εως, ή
 Edict, ψήφισμα, ατος
 Educate, to, τρέφω, fut. θρέψω
 Election, Ηετίων, ανος
 Effect, δύναμις, εως, ή
 Effect, to, κραίνω, ανῶ
 Effect-thoroughly, to, διαπράσσω, ξω
 Egestæans, Εγεσταῖοι
 Egypt, Αἴγυπτος, ή
 Egyptians, Αἴγυπτιοι

Eight, οκτώ
 Eight-times-as-much-as, οκταπλάσιος,
 a, ον
 Eightieth, ογδοηκοστὸς, ή, δν
 Either, ή
 Eject, to, εκβάλλω, αλῶ
 Elated, επαιρόμενος, η, ον; pf. πηρ-
 μένος
 Elder, an, πρεσβύτερος
 Eldest, πρίσβιστος, η, ον
 Elect, to, αποδέκω, ξω
 Elect-to, to, χειροτονέω
 Elegant, χαρίεις, εσσα, εν; superl. ἐσ-
 τατος, η, ον
 Eleusis, Ἐλευσίς, ίνος, ή
 Elevate, to, αἱρω, fut. αἱρῶ
 Eleventh, ἑνδέκατος, η, ον
 Elm, πτελέα
 Eloquence, οἱ λόγοι
 Else, ἀλλος, η, ο
 Embassy, πρεσβεία, ας
 Embrace, to, αμπίσχω
 Eminence, ὄχθη
 Eminent, ἔξοχος, ον
 Eminently, ἔξοχα
 Emolument, αφέλεια, ας
 Empire, αρχὴ, ής
 Employed-in, to be, ενασχολέομαι
 Empty, κενός, ή, δν
 Emulously-desirous, φιλόνεικος, ον
 Enchant, to, κηλέω, ήσω
 Enclose, to, καλύπτω, ψω
 Enclosed - with - a - hundred - gates,
 ἑκάτομπυλος, ον
 Encomium, εγκώμιον
 Encounter, to, κύρω, κύρσω
 End, τέλος, εος
 End, to, τελευτάω, ήσω
 End-life, to, τελευτάω, ήσω
 End-of-the-funeral-pile, εσχάτη πυ-
 ρὰ
 Endanger-ourselves, to, τροκινδύνη-
 ενω, σω
 Endearment, χάρις, ιτος, ή
 Endeavor, an, επιχείρημα, ατος
 Endeavor, to, πειραψ; πειράμαι,
 ασθομαι, Ion. ήσομαι
 Endure, to, ίπομένω, ενῶ
 Enemies, πολέμοι, αν
 Enemy, εχθρὸς; fem. εχθρά
 Engage-in, to, επιχειρέω, ήσω
 Engage-with (any one in battle),
 to, προσμίγνυμι, fut. προσμίξω

Engaged, to be, εἰρῆσθαι
 Engaged-in-a-war, to be, πολεμέομαι
 Engine, μηχανὴ
 Enjoin, to, επιθωάσσω, ζω
 Enjoin-upon, to, προστάσσω, ζω
 Enjoy, to, πάσματι, σοματί¹
 Enmity, ἔχθος, εος
 Enormous, ὑπερμεγίθης, εις
 Enough, ἄλις
 Enquire, to, πυνθάνομαι, fut. πεύσομαι,
 a. 2. επιθύμην
 Enquire-into, to, πενθεμαι
 Enraged; to be, χολόδομαι, ώσομαι
 Enroll, to, εγγράφω
 Enslave, to, δουλόδομαι, ώσομαι
 Enter, to, εισέρχομαι, a. 2. εισῆλθον
 Enter-in, to, ἐνδῆμι, a. 2. ενέδυν
 Enter-into, to, εισειχένω
 Enterprise, πεῖρα, ας
 Enthral, to, καταδουλώω, ώσω
 Entire, ὅλος, η, ον
 Entirely, πάμπταν
 Entrails, τόμια, ων
 Entrance, ἔστοδος, ή
 Entrance-to-the-harbor, ἔσπλοντος, οῦ, δ
 Entreat, to, ἵκετεύω, σω
 Enumerate, to, αριθμέω, ήσω
 Envious, βάσκανος, ον
 Enviously-begrudge, to, φθονέω, ήσω
 Envy, φθόνος
 Envy, ιο, ζηλόω, ώσω ; φθονέω
 Ephesian, Εφέσιος, α, ον
 Ephesus, Ἐφεσος, ή
 Ephor, ἔφορος
 Epic-poetry, επῶν ποίησις, εως, ή
 Epidamnus, Επίδαμνος, ή
 Equal, δημοτος, α, ον ; δημοτας
 Equal-in-age, αν, ἡλικιωτης, ον
 Equality, ισότης, ητος, ή
 Equally, δημοτως
 Equestrian, ἵππικος, η, δν
 Equipment, παρασκευή, ης
 Erebus, Ἐρέβος, εος
 Erect, to, λιστημι, fut. στήσω
 Erect-a-wall, to, τειχίζω, σω
 Eresus, Ἐρεσος, ή
 Eretria, Ερέτρια, ας
 Err, to, ἀμάρτενω, a. 2. ήμαρτον
 Err-entirely, to, εξαμαρτάνω
 Error, ἀμάρτημα, ατος
 Erudition, παιδεία, ας
 Escape, to, φεύγω, ξω ; ὑπεκφεύγω ;
 πορφεύγω

Escape-from, to, ἀποδιδράσκω
 Escape-notice, to, λανθάνω, ἐλαθον, pf. mid. λέληθα
 Escape-the-observation-of, to, λανθάνω, fut. λήσω, a. 2. ἐλαθον, pf. m. λέληθα
 Escape-unpunished, they shall, καταποίξονται
 Escaped-my-observation, has, ελέληθη με
 Especially, μαλιστα
 Establish, to, κατοικίζω, σω
 Established-laws, καθεστῶτες νόμοι
 Esteem, δόξα, ας
 Esteem, to, τιμάω, ήσω
 Estimate, to, τιμάω
 Estrange, to, απαλλάσσω, ξω
 Eternal, αιώνιος, α, ον
 Etesian-winds, Ετησίαι ἀνέμοι
 Etesilaus, Ετησιλάος, Ionic -λεως
 Eubœa, Εύβοια, ας
 Eulogize, to, εγκωμιάζω, σω
 Eumelus, Εύμηλος
 Europe, Ευρώπη, ης
 Eurybiades, Ευρυβιάδης, ον, Ionic εω
 Erymedon, Ευρυμέδων, οντος
 Erytean, Ευρύτειος, α, ον
 Euxine, Εὔξεινος, ον
 Euxine-sea, Πόντος
 Even, καὶ
 Even-at-this-time, ἐτι καὶ νῦν
 Even-if, καν
 Even-till-now, ἐτι καὶ νῦν
 Evening, ἐσπέρα, ας
 Evening, (adj.) ἐσπερός, α; ον
 Ever, αἰτί
 Ever-to-be-remembered, αἰμνηστος, ον
 Every, πᾶς, πᾶσα, πᾶν ; gen. παντὸς,
 πάσης, παντὸς ; ἄγας, ἄσα, αν
 Every-one, πᾶς τις
 Evidence, to, διασαφέω, ήσω
 Evident, περιφανῆς, ές
 Evil, κακός, η, δν
 Evil, αν, κακόν, ου
 Evil-doer, κάκουργος
 Exact, to, πράσσομαι, ξομαι
 Exaggerate, to, πυργῶ, ώσω
 Examine, to, εξετάζω, σω
 Exasperated, to be, θῦμοδομαι, ώσσομαι
 Exceed, to, διαπρέπω ; ὑπερβάλλω
 Exceedingly, πάνυ σφέδρα,

- E**xcel, to, ὑπερβάλλω, αλῶ; ὑπερφέρω
Excel-in-bravery, to, αριστενέοκω
Except, πλήν
Exchange, to, αλλάσσω, ξω; αμετβω,
 ψω
Excite, to, οροθύνω, τνω
Exclaim, to, αύω, σω
Exclude, to, απείργω, ξω; κατείργω;
 είργω
Excoigitate, to, επινοέω, ήσω
Execute, to, αποτελέω, έσω
Execution, θάνατος
Exercise, γυμνάσιον
Exercise, to, γυμνάζω, σω
Exhibit, to, επιδείκνυμι, fut. επιδεῖξω
Exhort, to, παρακαλέω, έσω
Exile, φυγὰς, ἀδός
Exist, to, ὑπάρχω, ξω
Expect, to, προσδοκέω, ήσω
Expectation, ελπίς, ἰδος, ἡ
Expedition, στρατιὰ, ἄς; στρατεία
Expense, δαπάνη, ης
Experienced, ἐμπειρος, ον
Expert, δαήμων, ον
Expert-in-preparation, παρασκευαστικὸς, ἡ, δν
Expert-in-providing, ποριστικὸς, ἡ, δν
Expire, to, τεθνημι
Explain, to, σαφηνίζω, τσω
Expose, to, εκτίθημι, fut. εκθήσω
Exposition, επίσειξις, εως, ἡ
Expressly, σαφῶς
Extend, to, ταρνώ, σω
Extensive, ευρὺς, εῖα, ὑ
Extol, to, αιντώ, έσω
Extort, to, εισπράσσω, ξω
Exremely, αινῶς
Exremely - grieved, ὑπεραχθεσθεῖς,
 εῖσα, ἐν
Exremity-of-evils, κακῶν τρικῦμα
Extricate, to, ῥύμαι, σοραι
Exult, to, αγαλλιάμαι, ἀσομαι
Eye, οφθαλμός; βμα, ατος
- F
- F**abius, Φάβιος
Fable, μῦθος
Fable, to, μῦθομαι, ήσομαι
Fabricate, to, τεύχω, ξω
Face, ώψ, ωπος, ἡ
Fail, to, εκλείπω, ψω; απολεῖπω
- F**ail-of, to, αποδέω
Fail-to-use, to, απολεῖπομαι
Failing, a, ἀμάρτημα, ατος
Fair, καλὸς, ἡ, δν
Fair-cheeked, καλλιπάρηος, ον
Fair-fruit-yielding, καλλικαρπος,-ον
Fairest, καλλιστος, η, ον
Faithful-in-your-oath, εὔορκος
Fall, πτῶμα, ατος
Fall, to, πτῖτω, fut. πτώσω, pf. πέπτωκα, a. 2. ἐπεσον; πιτνέω
Fall-about, to, περιπίτω, a. 2. περι-
 ἐπεσον
Fall-against, to, προσπίπτω
Fall-down-before, to, προκυλινθόματ,
 ήσομαι
Fall-down-to, to, προσκιτνέω
Fall-in, to, εμπίπτω, a. 2. ενέπεσον
Fall-into, to, εισπίπτω, a. 2. εισέπε-
 σων
Fall-on, to, αναπίπτω, a. 2. ανέπεσον
Fall-out, to, εκγίνομαι, a. 2. εξεγε-
 νόμην
Fall-out-together, to, συμπίπτω, a. 2.
 συνέπεσον
False, ψευδῆς, ἐς
Falsely, ψευδῶς
Fame, κλέος, εος, ους
Familiar-with, to be, επίσταμαι
Family, γένος, εος
Fancy, θῦμος
Fane, ἱερὸν, ἱρὸν
Far, πρόσω; πόδηω
Far-beyond, πόδηω
Far-off, τηλοῦ
Fare, διαιτα, ης
Fare-well, to, ευδαιμονέω, ήσω
Farewell, χαιρε, ἔτω; inf. χαιρειν
Farm, χωρίον
Fast, θοῦμος, ιδος
Fasten, to, επιδέομαι
Fasting, αστος; ον
Fat, πιμελὴ, ης
Fatality, ἡ πεπρωμένη (i. e. μοῖρα)
Fate, κῆρο, ρος, ἡ
Fated, μόριμος, η, ον
Father, πατήρ, τέρος, τρὸς
Fatherly, πατρῷος, α, ον
Fatigue, κάρατος
Fatted, σιτευτὸς, ἡ, δν
Fault, αιτία, ας
Favor, χάρις, ιτος, ἡ
Favorable, more, κρείσσων, ον

- Favorably, καλῶς
 Fear, φόβος
 Fear, to, φοβέομαι, ἡσομαι; διώ, pf. mid. δέδια, δέδια; δείδω, pf. mid. δέδοικα
 Fear-greatly, to, οφρωδέω
 Fearlessly, ανέως
 Fearlessness, ευτολμία, ας
 Feast-on, to, δαίννυμαι
 Feed, to, ποιμανέσκω
 Feed-on, to, στήνομαι, ἡσομαι
 Feel, to, θιγγάνω
 Feign, to, λέγοποιεω
 Fellow-born, σύγγονος
 Fellow-worker, ξύνεργος, δ, ἥ
 Female, θῆλυς, εια, υ
 Fence, ἔρκος, εος
 Fertile-soil, γουνὸς
 Festival, ἑορτὴ, ἥς
 Few, ολίγοι, αι, α
 Fidelity, πιστότης, ητος, ἥ
 Field, γύν, ης. The fields, οἱ αγροὶ
 Fifth, πέμπτος, η, ον
 Fifty, πεντήκοντα
 Fig, σῦκον
 Fight, μάχη, ης
 Fight, to, μάχομαι, ἡσομαι; Ion. μαχέομαι
 Fight-a-naval-battle, το, ναυμαχέω, ἡσω
 Fight-in, to, εμμάχομαι, fut. εμμαχέσομαι
 Fight-off, to, απομάχομαι, ἐσομαι
 Fight-on-foot, to, πεζομαχέω, ἡσω
 Fight-perseveringly, to, διαμάχομαι
 Fighting-well, τὸ καλῶς πολεμεῖν
 Figure, to, αναπλάττω
 Fill, to, (neut.) πλήθω
 Fill-full, to, εμπλήθω, σω
 Fill-up-to-the-brim, to, αναπληπληται
 Find, to, εὑρίσκω, ρήσω, a. 2. εἴρων
 Find-comfort-from, to, ὀναμαι
 Find-fault-with, to, ψέγω, ξω
 Find-out, to, εὑρίσκω, fut. εὑρήσω
 Fine, καλῶς, ἥ, θν; compar. καλλίως, ον
 Fine, a, καταδίκη, ης
 Fine, to, ζημιώω, ὠσω
 Fine-haired, ησκομος, ον
 Finger, δάκτυλος
 Finish, to, επιτελέω, έσω
 Finish-through, to, διατελέω, έσω
 Fir, ελάτη, ης
- Fire, πῦρ, υρὸς, τὸ
 Fire-blazing, πυριφλεγεθῶν
 Fire-place, εσχάρα, ας
 Firm, ἐμπεδος, ον
 Firm, to be, κραταιδομαι, ὠσομαι
 First, πρῶτος, η, ον
 First, (adv.) πρῶτον
 First-comer, the, ὁ επιῶν ανὴρ
 Fish, ιχθὺς, ὄνος, δ
 Fishy, ιχθυόεις, εσσα, εν
 Fit, ἱκανὸς, ἥ, δν
 Fit, to, ἀρω, pf. m. ἡραρα
 Fit-out, to, στέλλω, ελῶ
 Fitting, οικώσι, νηα, δς
 Five, πέντε
 Five-hundred, πεντακεῖοι, αι, α
 Fix, to, ίδρω, ὑσω
 Flame, φλὸξ, ογδος, ἥ
 Flatter, to, κολακεύω, εύσω
 Flattery, θωπεία, ας
 Flee, to, φεύγω, ξω
 Fleet, αιθλος, η, ον
 Fleet, a, στόλος
 Flesh, σάρξ, gen. σαρκὸς, ἥ
 Flight, φύξις, εως, ιος, ἥ
 Fling, to, βάλλω, a. 2. ἐβαλον
 Flock, ποίμνη, ης
 Flourish, to, θάλλω, fut. θαλῶ
 Flow, to, βέω
 Flower, ἀνθος, εος
 Flute, αυλῶς
 Fly, to, φεύγω, ξω; fut. mid. Ατσίε, φενζοῦμαι
 Fly, to, (as a bird) πέτομαι
 Fly-away, to, αφίπταμαι, a. 2. απεπτάμην
 Fly-away-from, to, αποδράω, ἀσω
 Fly-down, to, καταφεύγω
 Fly-from, to, εκφεύγω, a. 2. εξέφυγον; αποφεύγω, απέφυγον
 Fly-through, το, διαφεύγω
 Fold, πτύξ, υχδος, ἥ
 Foliage, φύση, ης
 Follow, to, ἔπομαι, φομαι; ροέτ, ξεπομαι
 Follow-upon, to, εφέπομαι, a. 2. εφεπτόμην
 Following, επιῶν, οῦσα, δν
 Following-on-with, ακόλουθος, ον
 Folly, ατασθαλία, ας
 Fond, κενδος, ἥ, δν
 Fond-of, to be, ἐραμαι
 Fond-of-labor, φιλόπονος, ον

- Fond-of-learning, φιλομαθής, ἐς
 Fond-of-wisdom, φιλόσοφος, ον
 Fondness-for-command, φιλαρχία,
 ας
 Food, εδητὸς, τος, ἡ; βορὰ, ἄς
 Foolish, αχρεῖος, α, ον
 Foolish, to be, μωράνω, ανῶ
 Foolishness, μωρία, ας
 Foot, ποῦς, gen. ποδὸς, δ
 Foot-soldiers, πεζὸς στρατὸς
 For, (conj.) γὰρ placed after words,
 as Enim in Latin
 For, (prep.) πρὸ
 For-a-long-time, δᾶρὸν, Ionic δηρὸν
 For-an-equal-space-of-time, τὸν ίσον
 χρόνον
 For-I-wish, εἰ γὰρ ὥφελον
 For-how-much, πόσου
 For-indeed, καὶ γὰρ
 For-long, δᾶρὸν
 For-other-reasons, ἀλλῶς
 For-some-time, τέως
 For-that, διὰ τὸ
 For-the-first-time, πρῶτον
 For-the-future, τὸ λοιπὸν
 For-the-last-time, πανύστατα
 For-the-most-part, μάλιστα
 For-the-public-good, εἰς τὰ κοινὰ
 For-the-sake, χάριν
 For-the-sake-of, περὶ
 For-the-sake-of-obtaining, ὑπὲρ τοῦ
 τυχεῖν
 For-the-sake-of-pleasing, ἔνεκα τοῦ
 αρέσκειν
 For-their-return, εἰς τὴν κάτοδον
 Forbid, to, απέκτω, a. 2. απεῖπον
 Force, κράτος, εος
 Force, to, βιάζομαι, σορται
 Forceful, βίατος, α, ον
 Forcefully, βιατῶς
 Foreign, ἀλλοτριος, α, ον
 Foreigner, ξένος
 Foresee, to, προδέρκομαι, ξομαι
 Forest, νάπη, ης
 Forget, to, επιλανθάνω, a. 2. mid. επι-
 λαθόμην
 Forget-about, to, επιλήθοραι
 Forgetfulness, λήθη; ληπομοσύνη
 Forgive, to, συγγίνωσκω
 Forgiveness, συγγνώμη, ης
 Forgiving, συγγνώμων, ον
 Form, εἶδος, εος
 Former, πρότερος, α, ον
 Formerly, πρὶν; πρότερον
 Forsake, to, εκλείπω, a. 2. εξέλιπον
 Forsooth, μὲν
 Fortunate, ευδάίμων, ον; θλβίος, α,
 ον; superl. εὐεσπονέστατος, η, ον;
 and ολβιώτατος
 Fortunate, to be, πρόσσω καλῶς
 Fortunate-in-his-children, εὐπαις,
 παιδος
 Fortune, τύχη
 Forty, τεσσαράκοντα; Ionic τεσσερή-
 κοντα
 Forward, πάροιθε; πόρρω; πρόσω
 Forward, to, προφέρω
 Forward, to be, προέχω, ἵξω
 Found, to, κτίζω, σω
 Fountain, πηγὴ, ης; πλαξ, ακος, ἡ
 Four, τέσσαρες, α
 Four-hundred, τετρακόσιοι, αι, α
 Fourth, τέταρτος, η, ον
 FOX, αλώπηξ, εκος, ἡ
 Fracture, to, κατάγω, ἀσω
 Frame, δέμας, τδ
 Frantic, to be, δαιμονάω, ἡσω
 Free, ελεύθερος, α, ον
 Free, to, ελευθερώω, ὁσω
 Free-from-danger, ακίνδυνος, ον
 Free-from-disease, ἀνουσος, ον
 Freedom, ελευθερία, ας
 Frenzy, παρθνοια, ας
 Frequent, πυκνὸς, ἡ, δν
 Fresh, χλωρός, ἀ, δν
 Fresh-sprinkled, νεόδραγντος, ον
 Fret, to, κνήζομαι, σομαι
 Friend, φίλος
 Friendly, φίλος, η, ον
 Friendly-with, to be, προσορέγομαι,
 ξομαι
 Friendship, φιλότης, ητος, ἡ; φιλία,
 ας
 Frightened, δέσπας
 Frivolous, μάτατος, α, ον
 From, εκ; απὸ
 From-a-feeling-of, απὸ
 From-above, κατόπερθε (Ionic)
 From-beside, παρὰ
 From-doing, μὴ ποιῆσαι
 From-falling, μὴ πεσεῖν
 From-learning, τὸ μανθάνειν
 From-near, εγγύθεν
 From-on-high, ὑψόθεν
 From-pillaging, τὸ μὴ λεηλατῆσαι
 From-that-quarter, ἐνθεν

From-the-Gods, θεόθεν
 From-the-part-where, θενπερ
 From-the-stern, πρύμνηθεν
 From-what, εξ θτού
 From-whence, οθεν, οθενπερ
 From-within, ένδοθεν
 Frost, πακτή, ής
 Frowning, ξυνωφρυωμένος, η, ον
 Fruit, καρπός
 Fruitful, αγαθός, ή, δν
 Fruitfully, most, αυτὴ ἐωντῆς ἀριστα
 Fruitless, ἀλιος, α, ον
 Fulfil, to, τελέω, έσω
 Fulfilled, τελέφορος
 Full, πλήρης, ες; πλέος, α, ον; πλεῖος,
 α, ον
 Fully, διαπαντός
 Furious, αρσθαλος, ον
 Furniture, σκεύεα, έων, τὰ
 Further, ἔτι
 Further-on, πρόσω
 Fury, μῆνις, ιος, ή
 Futile, κενός, ή, δν
 Future, εσθμενος, η, ον
 Future, the, τὸ μέλλον
 Future-repentance, τὸ μεταμελησό-
 μενον

G

Gain, κέρδος, εος
 Gain, to, αἴρω, a. 2. εἴλον
 Gain-renown, to, ευδοκεμέω, ήσω
 Gale, αύρα, ας
 Galilee, Γαλιλαία, ας
 Galingal, κύπερος
 Gallus, Γάλλος
 Gammon, κωλῆ, ής
 Gape, to, χαίνω, ανῶ
 Gape-in, to, εγχαίνω, ανῶ
 Gargarus, Γάργαρος, ή
 Garland, στέφανος
 Garment, ιμάτιον
 Gate, πύλη, ης
 Gather-together, to, λέγω, ξω
 Gauls, Γάλλοι
 General, a, στρατηλάτης, ον; στρα-
 τηγός
 Generate, to, τεκνώ, ώσω
 Generation, γενεά, ας
 Generous, γενναῖος, α, ον
 Genuine, γνήσιος, α, ον

Germans, Γερμανοί
 Get, to, αλφάνω, ανῶ
 Get-away, to, άπάγω, ξω
 Get-from, to, απολάμβάνω, a. 2. απέ-
 λαβον
 Get-gain, to, κερδαίνω, ανῶ
 Get-in-exchange, to, αντικαταλλάσ-
 σω, ξω
 Get-into, to, ενδύομαι, σομαι
 Get-ready, to, παρασκευάζομαι, σομαι
 Get-rid, to, μεθίεμαι
 Get-to, to, προσβαίνω, a. 2. προσέβην
 Get-up, to : pf. mid. εγρήγορα
 Ghosts, νέκυες; ων
 Gift, δώρημα, ατος; δῶρον; ζωρεῦ, ας
 Gird, to, ενάπτω, ψω
 Girdle, ζωστήρ, ηρος, δ
 Girl, κόρη, ης
 Give, to, δίδωμι, fut. δώσω, a. 2. έδων,
 a. 1. έώκα.
 Poët, διδώ
 Give-a-signal, to, σημαίνω, ανῶ
 Give-back, to, αποδίδωμι, a. 2. απέ-
 δων
 Give-beside, to, παραδίδωμι, a. 2.
 παρέδων
 Give-directions-to, to, σημαίνω, ανῶ
 Give-in-charge, to, εντέλλομαι
 Give - in - exchange, αντικαταλλάσσω,
 ξω
 Give-it-back, to, αφίημι
 Give-orders-to, to, ανώγημι
 Give-out, to, εξέπω, a. 1. εῖπα, a. 2.
 εῖπον
 Give-up, to, ενδίδωμι, fut. εγδώσω
 Give-way, to, χωρέω
 Glad, to be, χαίρω, αρῶ
 Glad-at, to be, επιχαίρω
 Gladly, ήδεως
 Glisten, to, λαμπω, ψω
 Globe, αῖα, ας
 Glorious, κυδάλιμος, ον
 Gloriously, ευκλειῶς
 Glory, δόξα, ης
 Glow, to, αἴθω, αἴθομαι
 Glut, to, κορέω, έσω
 Go, to, εἶμι, plur. mid. ήνιν, a. 2.
 inf. old form ίμεν; χωρέω
 Go-about, to, περιέρχομαι, a. 2. πε-
 ριῆλθον
 Go-away, to, εξέρχομαι, a. 2. εξῆλθον
 Go-back, to, νέομαι
 Go-back-from, απονέομαι

- Go-fast, to, θέω, poet. θείω
 Go-forward, to, προέρχομαι, a. 2.
 $\pi\mu\eta\lambda\theta\omega\nu$
 Go-frequently, to, φοιτάω, ἡσω; φοι-
 τέω Ionic
 Go-from, to, απέρχομαι, a. 2. απῆλ-
 θον
 Go-in-order, to, στείχω, ξω
 Go-into, to, εἰσειμι
 Go-off, to, ἀπειμι
 Go-on, to, ἵημι
 Go-out, to, εξήμι
 Go-out-against, to, επέξειμι, a. 2.
 $\epsilon\pi\zeta\iota\mu\nu$
 Go-out-of, to, εξέρχομαι, a. 2. εξῆλθον
 Go-over, to, περίειμι
 Go-straight, to, κατορθώω, ὥσιω
 Go-through, to, διέιμι
 Go-thy-way, ὑπαγε
 Go-to-law, to, δικάζομαι, σομαι
 Go-to-war, to, πολεμέω, ἡσω
 Go-together, to, συμπορεύομαι; σομαι
 Go-up, to, ανήκω
 Go-upon, to, ἐπειμι, a. 2. ἐπιον
 Go-without, to, τητάρομαι
 Goat, αἰξ, gen. αἰγὸς, δ, ἡ
 Goblet, κράτηρ, ἥφασ, δ; Ion. κρητῆρ
 God, Θεὸς, Δαιμων
 Goddess, θεᾶ, ἄσ
 Godlike, θεῖος, α, δν
 Going-away, I am, ἀπειμι
 Gold, χρῦσος; χρῦσιον
 Gold, (adj.) χρύσεος, α, ον; χρῦσοῦς,
 $\bar{\eta}$, οῦν
 Gold-wrought, χρῦσηλατος, ον
 Golden, χρῦσεος, α, ον
 Gone, to be, οἴχομαι
 Good, a, αγαθὸν
 Good, αγαθὸς, ἡ, δν; χρηστὸς, ἡ, δν
 Good-deed, αγαθοεργία, ας
 Good-for-nothing, μοχθηρὸς, ἀ, δν
 Good-fortune, τὸ ευτυχὲς
 Good-looking, εὐειδῆς, ἐς; superl.
 $\epsilon\sigma\tau\alpha\sigma$, η, ον
 Good-qualities, τὰ αγαθὰ
 Good-report, εὔκλεια, ας
 Good-reputation, ευδοξία, ας
 Good-will, εὐνοια, ας; θῦμὸς
 Gore, βρότος
 Govern, to, ἀρχω, ξω
 Govern-by-kings, to, βασιλεύω, σω
 Government, τυραννίς, ἰδος, ἡ
 Governor, ἀρχων, οντος
 Grace, κόσμος
 Graces, the, Χάριτες, αν, αἱ
 Gradual, βαῖδος, ἄ, ὁν
 Grammar, γραμματικὴ, ἡς
 Grammarian, γραμματικὸς
 Grand-father, πάππος
 Grand-son, νιώνδος, οῦ
 Grant, to, δημολογέω, ἡσω
 Grape, σταφυλὴ
 Grape-bearing, πολυστάφυλος, ον
 Grass, ποία, ας
 Grateful, επίχαρτος, ον
 Gratified, to be, ἡδομαι, a. 1. p. ἡσθην
 Grave, σεμνὸς, ἡ, δν
 Great, μέγας, μεγάλη, μέγα; gen.
 $\mu\epsilon\gamma\acute{a}\delta\omega\upsilon$, ης, ον
 Great-concourse-of-people, a, οχλὸς
 $\pi\omega\ln\varsigma$
 Great-deal-of-money, a, χρήματα
 $\mu\epsilon\gamma\acute{a}\ln\alpha$
 Greater, μείζων, ον
 Greater-part, the, οἱ πλεῖνες
 Greatest, μέγιστος, η, ον; πλεῖστος,
 η , ον
 Greatly, μέγα; μεγάλως
 Greatness, μέγεθος, εος; Ion. μέγαθος,
 $\epsilon\oslash\varsigma$
 Grecian, Ἑλληνικὸς, ἡ, δν
 Grecians, Αχαιοὶ, ῥων; Ἑλληνες, αν
 Greece, Ἑλλὰς, ἀδος, ἡ
 Greek, Ἑλλην, ηνος
 Greek, Αχαιοὶ, ῥων; Ἑλληνες, αν; Δα-
 $\nu\alpha\o\iota\ln$
 Grief, ἀλγος, εος; λύπη, ης
 Grieve, to, αλγέω, ἡσω
 Grieve-for, to, καταστένω
 Grieved, to be, ἀχθομαι, ἡσομαι
 Grieving, αχνύμενος
 Grievous, αχθεινὸς, ἡ, δν
 Grievous-weight, αχθηδῶν, δικος, ἡ
 Grievously, αινῶς
 Griffin, γρῦψ, ὅπδος, δ
 Grim, γοργωπός, δν
 Grimly, γοργδν
 Groan, γόσ
 Groan, to, γοάω
 Ground, γῆ, ἡς
 Grove, ἀλσος, εος
 Grow, to, φύω, ὕσω
 Grow-old, to, καταγηράσκω; γηράσκω,
 $\alpha\omega$
 Grow-up, to, αὔξομαι, pf. ηξημαι
 Guard, φύλαξ, ακος; φύλακη

Guard, to, φυλάσσω, ξω
 Guard-against, to, εὐλαβέομαι, ήσομαι;
 φυλάσσω, ξω
 Guard-over, to, προφυλάσσω
 Guardian-spirit, δαιμόνιον
 Guess, to, επεικάζω, σω
 Guest, ξένος
 Guide, ἴφηγητής, οῦ
 Guide, to, δδώ, ώσω
 Guilt, ὑμαρτία, ας
 Guilty, αδικῶν, οὐσα, οῦν
 Gulf, κόλπος

H

Habitation, οἰκία, ας
 Habitual, εν ἔθει
 Habituate-to-act, to, κατασκευάζω, σω
 Had-it-not-been, εν μὴ
 Hades, Ἄΐς, ιδος
 Hail, (verb,) χαιρε, ἐτω
 Hair, κόμη, ης ; ίθειρα, ας ; χαίρη,
 ης
 Half, ἡμισυς, εια, ν
 Hand, χείρ, ή, gen. χειρὸς, χερὸς
 Handicraft, χειρωναξία, ας
 Handiness, ευχέρεια, ας
 Handle, δχανον
 Handle, to, ἄπτομαι, ἄφομαι
 Handsome, ενειδῆς, ἐς
 Hang, to, κρεμάννυμι, fut. κρεμάσω
 Hang-up, to, (neut.) κρέμαμαι
 Happen, to, συμβαίγω, a. 2. συνέβην
 Happiness, ενδαιμονία, ας
 Happy, μακάριος, α; ον ; δλβιος, α, ον
 Happy-Gods, μάκαρες, ων
 Harass, to, ταράσσω, ξω
 Harbour, λιμὴν, ένος, δ
 Hard, στρεψδς, ἀ, δη
 Hard-lot, δυσπραξία, ας
 Harm, πῆμα, ατος
 Harm, to, πημανια, ανῶ
 Harp, φρεμιγξ, γγος, ή ; κιθάρα
 Harpagus, Ἀρπαγος
 Harper, κιθαρωδὸς
 Harsh, σκληρὸς, ἀ, δη
 Haste, τάχος, εος ; σπουδὴ, ης
 Hasten, to, σπεύδω, σω
 Hate, μῖσος, εος
 Hate, to, μῖσεω, ήσω
 Hateable, εχθραντίος
 Hated-entirely, to be, απέχθομαι
 Hateful, most, ἐχθιστος, η, ον

Hatred, ἐχθρα, ας
 Have, to, ἔχω, fut. έξω, a. 2. εἶχον,
 έχον
 Have-a-care, to, επιμελέομαι, ήσομαι
 Have-a-sense-of-shame, to, αισχύνο-
 μαι
 Have-a-sense-of-shame-for, to, αισ-
 χύνομαι, οῦμαι
 Have-care-for, to, φροντίζω, σω
 Have-despotic-power, to, τυραννῶ,
 ήσω
 Have-in-hand, to, επιχειρέω
 Have-in-mind, to, ενθύμεομαι
 Have-in-possession, to, κτάσμαται, ήσο-
 μαι
 Have-power-over, to, κρατέω, ήσω
 Have-the-mastery-over, to, κρατέω,
 ήσω
 Have-understanding, to, θρονέω
 Having-a-common-boundary-with,
 ὅμορος, ον
 Having-black-water, μελάννυδρος, ον
 Having-large-necks, εριαύχενες, ων
 Having-many-holes, πολύτρητος, ον
 Having-the-same-name, δμώνυμος, ον
 Having-their-own-laws, αυτόνυμοι
 Having-them-tied, περικείμενον
 He, εκεῖνος ; αυτὸς ; οὗτος ; οὐδε ; κεῖνος ;
 δ
 He-goat, χίμαρος ; τράγος
 He-having-arrived, αυτοῦ ἤκοντος
 He-would-not-have-died, οὐκ ἀν απέ-
 θανεν
 Head, κεφαλὴ, ης
 Head, to, ἡγεμονεύω, σω
 Head-a-republic, to, δημαγωγέω, ήσω
 Heads, the, τὰ πρῶτα
 Healer, ιατρὸς
 Health, ζυγια, ας
 Health-to-be-in, ζυγιανω
 Healthiness, σωτηρία, ας
 Heap-up, to, χδω, ώσω
 Hear, to, ακούω, σω
 Hear-equally-with, to, συνεξακούω
 ώσαντως
 Hear-into, to, εισακούω, σω
 Hear-of, to, κλύω, σω
 Hearken, to, κλύω, σω
 Hearken-to, to, ακροάμαι, ἀσομαι
 Hearsay, ακοή, ης
 Heart, ητορ, ορος, τὸ ; κέαρ, τὸ ; κῆρ,
 ηρος, τὸ ; καρδιά, ας ; κραδία
 Hearth, ξεστία, ας

- Heat, καῦμα, ατος; θάλπος, εος
 Heaven, οὐρανὸς
 Heavenly, θεῖος, α, ον
 Heavily, βαρέως
 Heavily-laden, to be, βριθομαι; pf.
 mid. βέβριθα
 Heaviness, βάρος, εος.
 Heavy, βαρὺς, εῖτα, ὑ
 Heavy-armed-man, διπλίτης, ον
 Hecate, Ἐκάτη
 Hecatomb, ἔκατορβη, ης
 Hector, Ἔκτωρ, ορος
 Hecuba, Ἐκάθη, ης
 Heights, ἄκρα, ων, τὰ
 Helen, Ἐλένη, ης
 Hell, Ἄδης, ου; Αἰδης, ου
 Hellas, Ἑλλὰς, ἀδος, ἡ
 Hellenes, Ἑλλῆνες, ων
 Hellenic, Ἑλληνικὸς, ἡ, δν
 Hellespont, Ἑλλήσποντος
 Helmet, κράνος, εος
 Help, βοήθεια, αις
 Help, to, αρήγω, ξω
 Helper, (fem.) συλληπτρια, αις
 Hence, ενθε, ενθεν, ενθενδε
 Henceforth, πειτα
 Her, ἐδει, ἡ, δν
 Her, of, εκείνης; κείνης; ταῦτης; αυτῆς;
 τῆσδε: accus. μιν; νιν; εκείνην;
 &c.
 Herald, κῆρυξ, υκος
 Herald, to, κηρύσσω, ξω
 Herculean, Ἡράκλειος, α, ον
 Hercules, Ἡρακλῆς, εος
 Herdsman, βοοκόλος
 Here, ὕδε; ενθάδε
 Hereafter, οπίσω
 Hermione, Ἐριθόη, ης
 Hermogenes, Ἐρμογένης, ον
 Hermus, Ἐρμος
 Hero, ἥρως, ων
 Herodicus, Ἡρόδικος
 Herself, αυτὴ
 Hesitate, to, οκνέω
 Hide, a, διφθέρα, αις
 Hide, to, κρύπτω, ὑψω
 Hide-in, to, εγκρύπτω, ψω
 Hide-with, to, συγκρύπτω, ψω
 Hiding-place, κευθμῶν, ὄνος, ὁ
 High, ὑψηλὸς, ἡ, δν
 High, (adv.) ὑψοῦ
 High-character, αξιώσις, εως, ἡ
 High-leaved, ακρόκομος, ον
 High-mindedness, φρόνημα, υτος
 Highest, ἄκρος, α, ον
 Highest-part, κρᾶς, ἄτος, τὸ
 Hill, λόφος
 Him, εκεῖνον; αυτὸν; μιν; σφε; ἐ;
 νιν; τόδε: to him, εκείνῳ; αυτῷ;
 τόδῃ; οἱ: of him, ον, &c. And see
 “ He”
 Himself, αυτὸς; accus., ἔαυτον, αὐτὸν;
 of himself, ἔαυτοῦ, αὐτοῦ, αυτοῦ;
 to himself, ἔαυτῷ, αὐτῷ. Ionic ἔων
 τοῦ
 Hind, νεβρὸς
 Hinder, to, κωλύω, σω
 Hinder-from, to, αποκωλύω, ύσω
 Hint, υποθημοσύνη, ης
 Hippias, Ἰππίας, ον
 Hippocrates, Ἰπποκράτης, εος.
 Hippolytus, Ἰππόλυτος
 Hippylus, Ἰππυλος
 Hire, to, μισθομαι, ώσομαι
 His, ἐδει, ἡ, δν; δς, ἡ, δν
 His-former-friends, οἱ φίλοι οἱ πρόσ-
 θεν
 His-future-friends, οἱ νετερον
 His-will, τὸ αυτοῦ βούλημενον
 Hit, to, πατώ, σω
 Hit-upon, to, τυγχάνω, τυχῆσω, a. 2.
 έτυχον
 Hither, ενθάδε; δεῦρο
 Hither-and-thither, ἐνθα καὶ εἰθα
 Hitherto, μέτροσθεν
 Hoary, πολιός, ἡ, δν
 Hog, ὕει, ὕδε
 Hold, to, ἔχω, fut. ἔξω, a. 2. εῖχον,
 έσχον
 Hold-any-intercourse, to, πωλέομαι
 Hold-apart, to, διέχω, a. 2. διέσχον
 Hold-communion, to, κοινωνέω, ήσω
 Hold-forward, to, προσέχω
 Hold-off, to, χω, fut. σχήσω
 Hold-out, to, ὑπομένω, ενῶ
 Hold-out-to, to, παρέχω, a. 2. παρ-
 έσχον
 Hold-up, to, ανέχω, a. 2. αντεχον
 Hole, φωλεός
 Holy, ἀγνὸς, ἡ, δν; ἵερος, ἡ, δν; δοιος,
 α, ον
 Home, δόμοι, ων
 Homer, Ὅμηρος
 Homeward, οἴκαδε
 Honey, μέλι, ετος, τὸ
 Honey-comb, μελισσῶν

- Honor, τιμὴ, ἡς
 Honor, to, τίω, σω, τίμαω
 Honorable, καλὸς, ἡ, δν; superl. καλ-
 λιστος, η, ον
 Honorable-conduct, τὸ καλὸν
 Honorably, καλῶς
 Hook, ἄγκυστρον
 Hope, ελπὶς, ἰδος, ἡ
 Hope, to, ελπίζω, σω
 Horn, (adj.) κεράτινος
 Horrible, most, βίγυστος, η, ον
 Horribly, μέγα σφόδρα
 Horror, φόβος
 Horse, ἵππος
 Horse, (adj.) ἵππιος, α, ον
 Horse-course, ἵπποδρομος
 Horse-taming, ἵπποδαμος, ον
 Horseman, ἵππεις, ἕος
 Horsemanship, ἵπποσύνη, ης; ἵππικη,
 ης
 Hostile, πολέμιος, α, ον; εχθρὸς, ἀ, δν
 Hot, θερμὸς, ἡ, δν
 House, οῖκος; δόμος; οικία, ας; δῶμα,
 ατος
 House-building, οικοδόμησις, εως, ἡ
 How, πῶς
 How-good, οὖος, α, ον
 How-it-is-that, δπως
 How-many, ζσος, η, ον
 How-much, πόσος, η, ον; Ion. κόσος
 How - much - soever, δσοσπερ, ηπερ,
 ονπερ
 How-that, ως
 Hugē, πελώριος, α, ον
 Human, ανθρώπος, α, ον
 Humble, χθαμαλὸς, ἡ, δν
 Hundred, ἑκατὸν, undeclined
 Hundred-fold, α, ἑκατοστὸς, ἡ, δν
 Hundred-headed, ἑκατογκάρανος, ον
 Hunger, λιμὸς
 Hunger-after, to, πεινάω, δσω
 Hunt, θῆρα, ας
 Hunt-after, to, θηρεῦω, σω
 Hunt-for, to, θηράσσαι, δσομας
 Hurl, to, βίπτω, ψω
 Hurl-a-javelin, to, ακοντίζω
 Hurricane, λαίλαψ, απος, ἡ
 Hurry, to, (neut.) δρμάω, ήσω
 Hurt, (subst.) δηλησις, εως, ἡ
 Hurt, to, βλάπτω, ψω
 Hurtful, δηλήμων, ον
 Husband, πόστις, εος, εως
 Hyacinthine, ὑακίνθινος, η, ον
- Hyllus, Ὑλλος
 Hypocrite, ὑποκριτὴς, ον
 I
 I, εγὼ
 I-for-my-part, ἔγωγε
 I-went, ήσα
 I-wish-that, ώφελε
 Ibycean, Ιβύκειος, α, ον
 Ichneumon, ιχνευτὴς, ον
 Ida, Ἰδη, ης
 Idæan, Ιδαιος, α, ον
 Idea, ιδέα, ας
 Idomene, Ιδομένη, ης
 Idomeneus, Ιδομενεύς, ἐως; Ion. ηος
 If, εἰ
 If-altogether, εἰπέρο
 If-consequently, επέδην
 If-in-any-way, εἰ κως
 If-it-should-so-happen, τυχόν
 If-you-compare-it-with, ὡς πρὸς
 If-you-stand-in-need-of, εἰ δεῖ δημᾶς
 Ignoble, αγενῆς, ἐς
 Ignorance, αμαθία, ας
 Ignorant, αἴδομις, ε
 Ignorant, to be, αγνοέω
 Iliad, Ιλιάς, ἀδος, ἡ
 Ilioneus, Ιλιονεύς, ἐως, Ion. ηος
 Ilium, Τίλιον
 Ill, (adv.) κακῶς
 Ill, an, κακὸν
 Ill, to be, νοσέω, ήσω
 Ill-disposed, δυσχεραίνων, ονσα, ον
 Ill-fated, δυστυχῶν, ονσα, ονη
 Ill-health, αφρωστία, ας
 Ill-in-mind, νοσέων, δν
 Ill-spoken-of, to be, κακῶς, ακούω
 Ill-state-of-health, κακότης, ητος, ἡ
 Ill-treat, to, αικίζομαι
 Ill-use, to, κακῶς, ώσω
 Illegal, παράνομος, ον
 Illness, πόνος
 Illustrious, φαλιδίμος, ον
 Illyrian, Ιλλυρικός, ἡ, δν
 Illyrians, θῆ, Ιλλυριοὶ, δν
 Image, ἄγαλμα, ατος
 Imagination, φροντὶς, ἰδος, ἡ
 Imagine, to, οίμοι; οίμαι
 Imitation, μίμησις, εως, ἡ
 Immediately, ευθὺς
 Immense, ὑπερφυῆς, ἐς
 Immoderate, ἀμετρος, ον

- Immortal, αθάνατος, ον; ορ-ος, η, ον
 Impart, to, μεταδόωμι; αδώσω
 Impel, to, ανέγω, ξω
 Impend, to, μέλλω
 Impetuous, θυῖρος, ον
 Impious, ασεβῆς, ἐσ
 Important, μορ, πρεσβύτερος, α, ον
 Important, most, μέγιστος, η, ον
 Impossible, ἀπόρος, ον; αδύνατος, ον
 Impotence, ακράτεια, ας
 Imprecate, to, αράομαι
 Imprecation, αρὴ, ἄσ
 Impudence, θράσος, εος
 In, εν with dative; ροήτ, εν
 In-a-better-manner, κρείσσον
 In-a-body, ἀλης, ἔος
 In-a-manifold-degree, πολλαπλάσια
 In-a-manner-worthy, αξιως
 In-accomplishing, τελέσαι
 In-aster-time, ὑστερον
 In-another-part, ἄλλοθι
 In-any-other-manner, πῃ ἄλλῃ
 In-any-way, πω and πως; πως generally before a vowel
 In-any-way-at-any-time, πώποτε
 In-armor, ὑπλίτης, ον (ē)
 In-case, ἵν
 In-common, εν μέσῳ
 In-company-with, μετὰ
 In-consequence-of, ἥποι
 In-consequence-of-thinking, ἡγούμενος, η, ον
 In-discovering, γνῶναι
 In-every-respect, παντάπαι
 In-fact, δὴ
 In-good-health, ὑγιαίνων, ουσα, ον
 In-good-time, εις καλὸν
 In-my-judgment, παρ' εμοὶ
 In-Nestor's-time, Νέστορι
 In-no-other-way, οὐδαμῶς ἄλλως
 In-no-way, οὐδαμῶς
 In-order, ἐξεῖν; εφεξῆς
 In-order-that, ὅπως
 In-order-that-not, ἵνα μὴ
 In-other-respects, τἄλλα
 In-our-power, εφ' ἡμῖν
 In-place-of, ἦπερ
 In-preventing-him-from-falling, τὸ μὴ ον πεσεῖν
 In--regard-to-making-enquiries-about, τὸ μὴ ον πυθέοθαι
 In-regard-to not-dying, τὸ μὴ ον θανεῖν
- In-some-degree, πως
 In-the-contrary-direction, ἐμπαλιν
 In-the-earth, χθονὶ¹
 In-the-greatest-degree, μέγιστον
 In-the-interval, εν τῷδε
 In-the-mean-while, εν τούτῳ
 In-the-midst, μεταξὺ¹
 In-the-past-year, πέρυσι
 In-the-power-of, πρὸς
 In-the-same-way-as, ὡς αὗτως
 In-the-time-to-come, εις τὸν ἔπειτα χρόνον
 In-the-way, εμποδὼν
 In-the-way-that, ὅπως
 In-their-arms, αγκάλαισι
 In-this-manner, ὡδὶ; ὡδέ
 In-this-part, ενταῦθα
 In-truth, τῷ δόντι
 In-turn, αὐτὰ μέρος
 In-turn-receive, to, αντιδέχομαι, ξορ-μαι
 In-two, δίχα
 In-vain, μάτην
 In-what-part, ποδὶ¹
 In-what-place, παῖ
 In-what-state, ἵνα
 In-what-way, διπος
 In-which, ἵνα
 In-which-crowns-were-given, στεφανίτης, ον
 In-which-place, δητὶ¹
 In-your-way, εμποδὼν
 Inability-to-sail, ἀπλοισ, ας
 Incapable, αμήχανος, ον
 Incensed, to be, θῦμοματ
 Inclination, θῦμός
 Incline, to, νεύω, σω
 Inclined, to be, βούλομαι, ησομαι
 Inclose-in-wax, to, κατακηρόω, ὡσω
 Inconsiderate, ἀφρων, ον
 Increase-in-power, to, επανζέμομαι; perf. επηνζημαι
 Incredible, ἀπιστος, ον
 Incredulous, to be, απιστέω, ήσω
 Incursion, καταδρομὴ, ἥσ
 Indeed, ἢ; μὲν, when answering to δὲ
 Indictment, γραφὴ, ἥσ
 Indifference, αμέλεια, ας
 Indigenous, αυτόχθων, ον
 Indignant, to be, οργίζομαι, σοματ
 Indignation, θῦμός
 Indiscriminate, ἀκριτος, ον

Individual, *αν*, *ιδιώτης*, *ον*
 Indulge, *το*, *ἐχω*
 Indus, *Ινδὸς*
 Inevitable, *ἀφύκτος*, *ον*
 Inexperience, *ἀπειρία*, *ας*
 Inexperienced, *ἀπειρός*, *ον*
 Infamous, *κακοδοξῶν*, *οθσα*, *οῦν*
 Infamy, *αδοξία*, *ας*
 Infant, *ηῆπιος*
 Infantry, *πεζός*
 Infatuation, *κακοδαιμονία*, *ας*
 Infer, *το*, *τεκμαροματ*
 Inferior, *κακίων*, *ον*
 Inferior-to, *ηῆστων*
 Inflate, *το*, *φῦσθω*, *ἥσω*
 Inflexible, *ακήλητος*, *ον*
 Inflict, *το*, *εντείνομαι*
 Inform, *το*, *διδάσκω*, *ξω*
 Information, *αγγελία*, *ας*
 Informed-of, *το*, *be*, *πυνθάνομαι*, *fut.*
 πένσομαι, *a. 2.* *επυνθόμην*
 Informer, *σῦκοφάντης*, *ον*
 Inglorious, *δυσκλεῆς*, *ἐς*
 Ingloriously, *δυσκλεῶς*
 Inhabit, *το*, *κατοικέω*, *ἥσω*; *οικέω*
 Inherit, *το*, *κληρονομέω*, *ἥσω*
 Inheritance, *κλῆρος*
 Inhospitable, *αμιχθαλθεῖς*, *εσσα*, *εν*
 Inimical, *εχθρὸς*, *ἀ*, *δν*
 Injunction, *εφετῷ*, *ῆς*
 Injure, *το*, *αδικέω*, *ἥσω*
 Injurious, *ατάσθαλος*, *ον*
 Injury, *ὑβρίς*, *εως*, *ἥ*
 Injustice, *αδικία*, *ας*
 Innermost-part, *μυχὸς*
 Inscribe, *το*, *γράφω*, *ψω*
 Insignificant, *μικρὸς*, *ἀ*, *δν*
 Insolence, *ὑβρίς*, *εως*, *ἥ*
 Insolent, *ὑπέρβιος*, *ον*
 Insolent, *more*, *ὑβριστότερος*, *α*, *ον*
 Insolent, *to be*, *ὑβρίζω*, *σω*
 Inspect, *το*, *θεωρέω*, *ἥσω*
 Instantaneously, *παραχρῆμα*
 Instantly, *εξ ὑπογόνου*
 Instead-of, *αντὶ*
 Institution, *επιτήδευμα*, *ατος*
 Instruct, *το*, *παιδεύω*, *σω*
 Instruction, *παιδεία*, *ας*
 Instructor, *παιδοτρίβης*, *ον*
 Instruments, *ὄγγανα*, *ων*
 Insult, *ὑβρίς*, *εως*, *ἥ*
 Insult, *το*, *ὑβρίζω*, *σω*; *καθυβρίζω*, *σω*
 Intangible, *ἀαπτός*, *ον*

Intellect, *φρόνησις*, *εως*, *ἥ*
 Intellects, *φρένες*, *ἄν*, *αὶ*
 Intelligence, *φρόνησις*, *εως*, *ἥ*
 Intelligent, *επιστάμενος*, *π*, *ον*
 Intelligibly, *ταφῶς*
 Intend, *το*, *μέλλω*
 Intention, *νόος*, *νοῦς*; *gen.* *νέον*, *νοῦ*
 Intercept, *το*, *εναίρω*
 Intercept-by-a-wall, *το*, *αποτειχίζω*,
 σε
 Interception, *απόληψις*, *εως*, *ἥ*
 Interchange, *το*, *διαλλάσσω*, *ξω*
 Interdict, *το*, *απαγορεύω*, *σω*
 Interest, *τὸ χρεισθὲς*
 Interpret, *το*, *λαμβάνω*
 Interrogate, *το*, *ανιστορέω*, *ἥσω*
 Intervene, *το*, *διάφημι*, *α. 2.* *διέφυν*
 Intimacy, *συνήθεια*, *ας*
 Into, *εἰς*, *ες with accus.*
 Into-seven-parts, *ἑπταχα*
 Intolerable, *οὐκ ανεκτός*, *δν*
 Intreat, *το*, *ἰκετεύω*, *σω*
 Introduce, *το*, *εισφέρω*
 Intrust, *το*, *επιτρέπω*, *ψω*
 Invade, *το*, *λαμβάνω*, *α. 2.* *ἔλαβον*
 Invaders, *οἱ επιόντες*
 Inveigh-against, *το*, *εγκαλέω*
 Invent, *το*, *εντίσκω*, *α. 2.* *εὗρον*
 Invite, *το*, *καλέω*, *ἥσω*
 Involuntary, *ακούστος*, *α*, *ον*
 Involve, *το*, *ἔλισσω*, *ξω*
 Iole, *Ιέλη*, *ης*
 Ionian, *Ιόνιος*, *α*, *ον*
 Ionians, *Ιωνες*, *ων*
 Irksome, *λυγρὸς*, *ἀ*, *δν*
 Iron, *σιδῆρος*
 Iron-forging, *σιδηροτέκτων*, *ον*
 Irrationally, *αλβγως*
 Island, *νῆσος*, *ἥ*
 Ismenus, *Ισμηνὸς*
 Issue, *το*, *γίγνομαι*
 Isthmian, *Ισθμιος*, *α*, *ον*
 Isthmus, *ισθμὸς*
 It, *οὗτος*, *αὕτη*, *τοῦτο*; *δδε*, *ἥδε*, *τόδε*;
 αὐτὸς, *ἡ*, *ἀ*; *accus.* *οὗτον*; *τόνδε*; *αὐτὸν*; *ἢ*
 It-becomes, *δεῖ*
 It behoves, *χρεῶν*
 It-being-determined, *δοκοῦν*
 It-being-in-your-power, *παρδν σος*
 It-did-not-happen, *οὐκ εξεγένετο*
 It-has-been-determined, *έδοξε*
 It-having-been-determined, *δδξαν*

It-is-a-care, μέλει, ἡστὶ
 It-is-not-permitted, οὐκ ἔξεστι
 It-is-reasonable, ἔοικτ
 It-is-right, χρεῶν εστί
 It-shall-be-said, εἰρήσεται
 It-was-possible, ενεδέχετο
 It-would-be, ἀν εἰλη
 Italians, Ιταλιῶται, ὄντες
 Ithaca, Ιθάκη, ἡς
 Its-being-blameable, τὸ νεμεσητὸν
 Itself, αυτὸς, ἡ, ὁ
 Ivied, κισσήρως, ες
 Ivy, κισσός

J

Jason, Ιάσων, ονος
 Javelin, ἀκων, οντος, δ; ακόντιον
 JESUS, Ιησοῦς
 Join-in, to, ενζεύγνυμι, ενζεύξω
 Join-in-alliance, to, συμμαχέω, ἡσω
 Join-together, to, συμβάλλω, αλῶ
 Joint, ἀρθρον
 Jointly-agitate, to, συνταράσσω, ξω
 Jointly-lay-waste, to, συμπορθέω, ἡσω,
 imp. συνεπόρθεον, ουν
 Journey, δδοικορία, ας
 Journey, to, βαίνω, a. 2. ἐβην, pf. βέ-
 βηκα
 Journey-through, to, διαβαίνω, a. 2.
 διέβην
 Jove, Ζεὺς, gen. Διὸς; Ζῆν, νὸς
 Joy, χάρη, ατος
 Joy-of-heart, ευφροσύνη, ης
 Joy-producing, χαροποιὸς, δν
 Judea, Ιουδαία, ας
 Judge, κριτῆς, οη; δικαστῆς, οη
 Judge, to, κρίνω, ενῶ, a. 1. ἐκρίνα
 Judge-against, to, κατακρίνω, ενῶ
 Judge-between, to, διακρίνω, ενῶ
 Judge-of, to, κρίγω, ενῶ
 Judge-worthy, to, αξιώ, ώσω
 Judgment, κρίσις, εως, ἡ
 Judgment-seat, δικαστήριον
 Jump, to, πηδάω
 Jump-from, to, αποπηδάω, ἡσω
 Juno, "Ηρα, ας
 Jupiter, Ζεὺς, gen. Διὸς
 Just, δίκαιος, a, ον; ἔδικος, ον
 Just-as, ωσπερ
 Just-as-I-was-taking-in-hand, ἥδη μον
 επιχειροῦντος

Justest, δικαιότατος, η; ον
 Justice, δικαιοσύνη, ης; οίκητη
 Justly, δικαίως; εικτως

K

Keen, οξὺς, εῖα, ὑ
 Keep, to, ἔχω, a. 2. ἔσχον, εῖχον
 Keep-alooft, to, σχέω, a. 2. ἔσχον
 Keep-alooft-from, to, αφέστημι
 Keep-awake, to, εγείρω, ερῶ
 Keep-guard, to, φυλάσσω, ξω
 Keep-guard-at, to, φρουρέω, ἡσω
 Keep-hold, to, ἔχομαι, fut. ἔξομαι
 Keep-off, to, είργω, ξω
 Keep-under, to, ύψημι
 Keeper, βοτῆρ, ηρος, δ
 Keeper-of-the-laws, νομοφύλαξ, ακος
 Key, κλεῖς, ειδός; Ion. κλῆτις, ιδος, ἡ
 Kid, ἐριφός
 Kill, to, κτείνω, ενῶ, a. 2. ἔκτανον
 Kill-entirely, to, κατακτείνω, ενῶ
 Kill-off, to, αποκτείνω, ενῶ
 Kill-utterly, to, κατάκτημι, a. 2. κατέκ-
 την
 Kin, γένος, εος
 Kind, χρηστός, ἡ, δν
 Kind, a, γένος, εος
 Kind-service, φιλότης, ητος, ἡ
 Kindle-round-about, to, αμφιδιάω
 Kindly-disposed, to be, εῦ φρονέω
 Kindred, γένος, εος
 Kindred, (adj.) ξύμφυλος, ον
 King, τύραννος; βασιλεὺς, ἕως
 Kingdom, τυραννίς, ιδος, ἡ; βασιλεία,
 ας
 Kingly, βασιλικός, ἡ, δν
 Kiss, to, κύω, ύσω
 Kite, ἵκτηνος
 Knee, γόνυ, ατος, τὸ; pl. γόνατα, poët.
 γοῦνα
 Kneeling, γονυπετής, ἐς
 Knife, μάχαιρα, ας: φάσγανον
 Know, to, ισημι
 Know-thoroughly, to, εξειδέω, pf.
 mid. ἔξοιδα
 Know-well, to, κατειδέω; pf. mid. κά-
 τοιδα
 Know-with, to, ξυνειδέω, pf. mid. ξύ-
 νοιδα
 Knowing, the, οι ειδότες
 Knowledge, επιστήμη, ης

L

Labdacus, Λάβδακες
 Labor, πόνος; κάμπτω
 Labor, to, κάμψω, αμῷ
 Labor-at, to, πονέω, ἥσω
 Lacedæmon, Λακεδαιμών, ονος, ἡ
 Lacedæmonians, Λακεδαιμονῖοι
 Lacerate, to δρύπτω, ψω
 Laches, Λάχης, ητος
 Lack, to, επιλείπω
 Ladder, κλίμαξ, εκος, δ
 Ladle, τορύνη, ης
 Lady, γυνὴ, gen. γυναικὸς
 Lais, Λαῖς, ἴδης, ἡ
 Laius, Λάιος
 Lake, λίμνη, ης
 Lament, to, μνορωματ
 Lamentation, γέος
 Lamp, λαμπτής, ἀδος, ἡ
 Lamprus, Λάμπρος
 Lampsacus, Δάρμψακος
 Lance, λόγχη, ης
 Land, χθῶν, ονδος, ἡ; γέα, γῆ
 Land-forces, πεζός, οῦ
 Landing, απόβασις, εως, ἡ
 Language, φωνὴ, ης
 Large, πολὺς, πολλή, πολὺ
 Last, ἔσχατος, η, ον
 Last, (adv.) ὕστερον
 Lasting-all-night, πάνυυχος, ον
 Lastly, εἶτα
 Late, οψὲ
 Late-indeed, χρονιφ εν ὑστέρῳ μὲν
 Latest, ὕστατος, η, ον
 Laud, to, ἀγαματ
 Laugh, to, γελάω, ἀσω
 Laugh-against, to, καταγελάω, ἀσω
 Laugh-at, to, επεγγελάω, ἀσω; κατα-
 γελάω; προσγελάω
 Laughter, γέλως, ωτος, δ
 Laurel, δάφνη, ης
 Law, νόμος
 Law-giver, νομοθέτης, ον
 Lawfulness, θέμις, ἡ
 Lay-aside, to, κατατίθημι, a. 2. κατ-
 θην
 Lay-by, to, παρατίθημι; ροët. παρτι-
 θέω
 Lay-down, to, κατατίθημι, a. 2. κατ-
 θην
 Lay-hands-on, to, επιχειρέω, ἥσω
 Lay-hold-of, to, λαμβάνω

Lay-waste, to, πορθέω, ἥσω
 Lead, μόλιβδος
 Lead, to, ἄγω, ζω, a. 2. ἦγον, Attic
 ἥγαγον
 Lead-an-army, to, στρατηγέω, ἥσω
 Lead-astray, to, πλανάω, ἥσω
 Lead-away, to, ἄγω, ξω
 Lead-back, to, απάγω
 Lead-out, to, εξάγω, ξω
 Lead-the-way, to, ἡγεμονεύω, αιω
 Lead-upon, to, επάγω
 Leader, ἡγεμών, ὄνος
 Leading, a, ἡγεμονία, αιω
 Leaf, πέταλον
 Lean-upon, to, σκῆπτοματ
 Leap, a, πήδημα, ατος
 Leap, to, ἄλλομαι, fut. ἀλοῦμαι
 Leap-out, to, αφάλλομαι, fut. αφαλοῦ-
 μαι
 Leaping, a, ἄλμα, ατος
 Learn, to, μανθάνω, fut. μαθήσομαι, a.
 2. ἐμαθεύ
 Learn-by-enquiry, to, πυνθάνομαι,
 fut. πενσομαι, pp. πέπυσμαι, a. 2.
 επιθόμην
 Learn-from, to, εκμαθάνω
 Learn-thoroughly, to, καταμανθάνω,
 κατέμαθον
 Learned, σοφὸς, ἡ, δην
 Learning, (subst.) μάθημα, ατος; μά-
 θησις, εως, ἡ
 Least, ελάχιστος, η, ον
 Least, (adv.) ἥκιστα
 Leathern, σκύτενος, η, ον
 Leave, to, λείπω, ψω
 Leave-behind, to, λείπω, ψω
 Leave-by, to, απολείπω, ψω
 Leave-down, to, καταλείπω
 Leave-off, to, λήγω, ξω
 Leaven, ζύμη, ης
 Leaven, to, ζύμω, ώσω
 Left, αριστερὸς, ἀ, δην; λαϊδες, ἀ, δην
 Leg, κνήμη, ης
 Leisure, σχολὴ, ης
 Lemnos, Λήμνος, ἡ
 Leonidas, Λεωνίδας, ον
 Leontines, Λεοντίνοι
 Leopards'-skins, παρδαλέαι, ὄν
 Lesbian, a, Λέσβιος
 Less, ελάσσων, ελαττων, ον
 Lessen, to, ελαττώω, ώσω
 Lest, μὴ
 Lest-at-any-time, μήποτε

- Let-go, to, *απολύω, σω*
 Let-it-be, *εἶν*
 Let-it-be-said, *εἰπεῖν*
 Let-no-one-of-you-imagine, *παραστῆ*
 μηδενὶ ὑπῶν
 Let-us-not-depart, *μὴ ἀλιθωμεν*
 Letter, *επιστολὴ*
 Level, *ἴμαλος, ἡ, δν*
 Levy, to, *καταγράφω, ψω*
 Libation, *χοᾶ, ας*
 Liberal, *ελεύθερος, α, ον*
 Liberate, to, *ἀπαλλάσσω, ξω*
 Libya, *Λιβύη, ης*
 Licence, *εξουσία, ας*
 Licentiousness, *ακολασία, ας*
 Lie, to, *κεῖμαι*
 Lie, to, (in word) *ψεύδομαι, σομαι*
 Lie-buried; to, *κεύθω*
 Lie-down, to, *κατάκειμαι*
 Lie-in-wait-for, to, *δέχομαι, ξομαι*
 Life, *βίος ; βίορος ; ζωὴ, ης ; βιοτὴ, ης*
 Lift, to, *αἴρω, ερῶ ; αἴρω, αρῶ*
 Light, *φῶς, φῶς, gen. φάεος, φωτὸς, τὸ*
 Light, (adj.) *ελοφρὸς, ἀ, δν*
 Light-on, to, *εντυγχάνω, a. 2. ενέτυχον*
 Light-upon, to, *τυγχάνω, a. 2. ἔτυχον*
 Lighten, to, (verb neuter) *αστράπτω, ψω*
 Lighting, *άφη, ης*
 Lightning, *αστεροπή, ης ; στεροπή, ης*
 Like, *ἰσος, η, ον ; ισος*
 Like, to, *φιλέω, ήσω*
 Like, to be, *προσφέρομαι*
 Like-as, *ηὐτε*
 Liken, to, *εικάζω, σω*
 Likeness, *ὅμοιότης, ητος, ἡ*
 Limb, *γυῖον*
 Line-pursued, *τὰ πραττόμενα*
 Linger, to, *μίμνω*
 Lion, *λέων, οντος*
 Lioness, *λέαινα, ας*
 Lions'-skins, *λεοντέατι, ὄν*
 List, to, *εφορμάμαι, ήσομαι*
 Listen-to, to, *κλέω, σω ; κλυμι*
 Little, *ολίγος, η, ον ; μικρὸς, ἀ, δν*
 Little-child, *βρέφος, εος*
 Little-pig, *χοιρίδιον*
 Live, to, *βιώω, ὥσω ; ζάω, inf. ζῆν ; ζώω*
 Live-in, to, *νέμομαι*
 Live-together, to, *συζάω, ήσω, ιψῆ.*
 συνέζαον, ων
 Livelihood, *βίος*
 Lofty, *αιγίλιψ, επος*
 Loiter, to, *μέλλω*
 Long, *μακρὸς, ἀ, δν*
 Long, (adv.) *πάλαι*
 Long, to, *επιθῦμεω, ήσω*
 Long-ago, *ἡδη καὶ πάλαι*
 Long-for, to, *ορέγομαι, ξομαι*
 Look, *εἶδος, εος*
 Look, to, *σκοπέω, ήσω*
 Look-about, to, *παπταίνω, ανῶ*
 Look-at, to, *δέρκω, ξω*
 Look-down, to, *κατείδω*
 Look-forward-to, to, *προσοράμαι, ἀσσαται*
 Look-into, to, *εισοράω*
 Look-on, to, *εισοράω, ἀσω*
 Look-out-for, to, *προσδέχομαι, ξομαι*
 Look-towards, to, *προσάπτομαι, Ψονται*
 Look-up, to, *αναβλέπω, ψω*
 Look-up-to, to, *αναβλέπω, ψω*
 Look upon, to, *εφοράω, ἀσω*
 Looking-glass, *κάτοπτρον*
 Loose, to, *λύω, σω*
 Loose-from, to, *εκλύω, σω ; απολύω, σω*
 Loosen, to, *λύω, σω*
 Lop, to, *τάμνω, αμῶ*
 Lord, *δεσπότης, ον*
 Lord-over, to, *κοιρανέω, ήσω*
 Lose, to, *διαφθίρω, ερῶ*
 Loss, *άτη, ης*
 Lot, *μοῖρα, ας*
 Loud crash, *κτύπος*
 Loud-voiced, *ευρύοψ, οκος*
 Love, *αγάπη*
 Love, to, *φιλέω, ήσω*
 Lovely, *ερατεινὸς, ἡ, δν*
 Low, *αισχρὸς, ἀ, δν*
 Loxias, *Λοξίας, ον*
 Lucan, *Λουκᾶῖος*
 Lucrative, *more, κερδίων, ον*
 Lump, *φύραμα, ατος*
 Lurk, to, *κυπτάζω, σω*
 Lust, *επιθῦμία, ας*
 Lute, *βάρβιτον*
 Luxury, *τρυφὴ, ης*
 Lycean, *Λύκιος, α, ον*
 Lycon, *Λύκων, ωντος*
 Lycurgus, *Λυκοῦργος*

Lydians, Λυδοὶ
Lyre, λύρα, ας
Lysias, Λυσίας, ου
Lysistratus, Λυσιστράτος

M

Machinate, to, μηχανάομαι, ήσομαι
Macrinus, Μακρῖνος
Mad, κακοδαιμονῶν, ὥστα, ἦν
Mad, to be, μαίνομαι, fut. μανῆσομαι
Made-of-bulls'-feet, ταυρόπονες, οδος
Madness, μανία, ας; ανοίᾳ, ας
Magic, γοντεία, ας
Magistracy, αρχὴ, ἡς
Magnanimous, μεγαλήτωρ, ορ
Magnificently, μεγάλως
Maia, Μαία, ας; Μαιᾶς, ἀδες
Maid-servant, δμωὴ, ἡς
Mailed-in-brass, χαλκοκορυστης
Majesty, σέβας, τὸ
Majority, the, οἱ πλεῦνες (Ionic)
Make, to, ποιεω, ήσω
Make-a-descent, to, δῦμι, a. 2. ἔδυν
Make-a-loud-noise, to, βούθεω
Make-adverse-preparations, to, αντιπαρασκευάζομαι, σομαι
Make-an-agreement, to, δμολογέω,
 ήσω
Make-an-attack, to, εσβάλλω, fut.
 εσβαλῶ, a. 2. εσέβαλον
Make-an-impression-on, to, αντιλαμ-
βάνομαι
Make-an-inroad, to, εσβάλλω, a. 2.
 εσέβαλον
Make-clear, to, σαφηνίζω, σω
Make-cowardly, to, κακίζω, σω
Make-divinations, to, μαντεύομαι, σο-
 μαι
Make-enquiry, to, ανιστορέω
Make-enquiries, to, ἐρομαι, a. 2.
 ειρόμην
Make-firm, to, οχυρώ, ώσω
Make-glad, to, ευφραίνω, ανῶ
Make-haste, to, ενίω, σω
Make-light-of, to, φαντίζω, σω
Make-mention, to, μνάομαι, ήσομαι
Make-money, to, χρηματίζομαι, σομαι
Make-preparations, to, παρασκευάζο-
 μαι, σομαι
Make-ready, to, εξαρτύω, σω
Make-room-for, to, εκχωρίω
Make-sharp, to, θῆγω, ξω

Make-the-attack, to, προσπίπτω
Make-to-appear, to, φαίνω, ανῶ
Make-to-attend, to, οπάζω, σω
Make-to-bend, to, λυγίζω, σω
Make-to-burst-out, to, βάσσω, ξω
Make-to-cease, to, παύω, σω
Make-to-flow, to, βίνω, εύσω
Make-to-stand, to, ιστημι, στήσω
Make-use-of, to, χρέομαι, ήσομαι
Malady, νόσος, ἡ
Male, ἄρρην, εν
Male-child, νίεὺς, ἑώς
Malice, κακία, ας
Malignity, κακοήθεια, ας
Mal-treat, to, λυμαίνομαι
Man, ἀνθρώπος; ανὴρ, gen. ανέρος,
 ανδρὸς
Man, to, πληρώω, ώσσω
Manage, to, εξηγέομαι, ήσομαι
Mandane, Μανδάνη, ης
Manfully, ανδρείως
Manifest, φανερός, ἀ, ὅν
Manifest, to, δείκνυμι, ύσω
Manifestly, σαφῶς
Manifold, παντοδαπός, ἡ, ὅν
Manikin, ανθρώπιον
Manlike, ανθρώπινος, η, ον
Manliness, ηνορέα, ας
Manly, to be, ανδρίζομαι
Manly-feeling, ανδρεία, ας; ανδρία
Manner, τρόπος
Manner-of-living, ζίατρα, ης
Manners, ήθεα, ήθη, τὰ; gen. ηθίων,
 ηθῶν
Manœuvres, στρατηγήματα, ων
Mansion, οίκησις, εως, ἡ
Many, πολλοὶ, αἱ, ἀ
Many-times-greater, πολλαπλήσιος, α;
 ον
Marathon, Μαραθὼν, ὄνος
March, Μάρτιος -
March, a, επιστρατεία, ας
March, to, πορεύομαι, σομαι
March-against, to, επιστρατεύω, σω
Mardonius, Μαρδόνιος
Mare, ζππως, ἡ
Maritime, πάραλος, ον
Mark, a, σκοπός
Mark, to, δράω, άσω; Ion. δρίω
Market, αγορά, ἄς
Market-place, αγορά, ἄς
Marriage, γάμος
Marriage-bed, ευνῆ γαμήλιος

- Marry, to, γαμίω, fut. γαμήσω, γαμῶ, a. 1. ἔγηρα
 Mars, Ἄρης, εος; acc. εα, η
 Martial, πολεμικός, ἡ, ὁν
 Marvel, θαῦμα, ατος
 Marvel-at, to, αγάματε, a. 1. p. τγάσθην
 Marvellously, θαυμαστῶς
 Master, κύριος
 Master-over, εγκρατῆς
 Mastery, εγκράτεια, ας
 Mat, ψίαδος
 Matrimonial, γαμικός, ἡ, ὁν
 Matter, πρᾶγμα, ατος
 May-be-first-struck, κε φθῆ τυπεῖς
 May-you-be, τυγχάνεις ὡν
 Me, εμὲ, μὲ; of me, εμοῦ, μοῦ; to me, εμοὶ, μοὶ
 Mean, δυσγενῆς, ἐς
 Mean, to, λέγω, ξω
 Mean-while, μεταξὺ
 Meaning, διάνοια, ας
 Meaning-to-save, σώσων
 Meanly, φανδλως
 Means-of-living, βίος
 Means-of-subsistence, βιοτος
 Measure, βούλευμα, ατος
 Meat, σῖτος
 Meddle-with, to, ἀπτοματ, ψοματ
 Mede, Μῆδος
 Medea, Μήδεια, ας
 Medicine, φάρμακον
 Meditate, to, περιμνῆσω, ξω
 Meditating-an-attack, to be, διανοεῖσθαι ὡς επιχειρήσων
 Meet, δεινὸς, ἡ, ὁν
 Meet, to, αντάω, ήσω
 Meet-with, to, συντυγχάνω, a. 2. συνέτυχον
 Meeting, εκκλησία, ας
 Megacles, Μεγακλέης
 Melancholy, ιάλεμος, ον
 Melanthius, Μελάνθιος
 Melitus, Μελίτος
 Mellon, Μέλλων, ωνος
 Melt, to, τήκω, ξω
 Member, κῶλον
 Memorable, more, Ionic acc. pl. neut. λόγου μέζω for μείζονα
 Memorial, μνημεῖον, ον
 Memory, μνήμη, ης
 Men-of-the-adverse-party, αντισταθμῶται, ὡν
- Men-of-the-third-generation, τρίτης τοι
 Men-of-their-own-as-colonists, αὐτῶν ἑποικοι
 Mendesian, Μενδήσιος, α, ον
 Menelaus, Μενέλαος; Attic Μενέλεως, ω, ω
 Mention, βάξις, εως, ή
 Mention, to, φράξω, σω
 Meonian, Μήονες, ων
 Merchant, ἐμπόρος
 Mercilessly, τηλεῶς
 Mercury, Ερμῆς, ου
 Merely, μόνον
 Merry, ἥδης, εῖα, ύ
 Message, αγγελία, ας
 Messenger, ἄγγελος
 Metamorphose, to, μεταβάλλω
 Methinks, οἴμαι
 Mid-day, μέσον ἦμαρ
 Middle, (adj.) μέσος, η, ον
 Middle, the, μέσον
 Might, βία, ας
 Might-perhaps-die, τυχὸν ἀν φθάσεις τελευτῆσαι
 Mild, ήλεως, ω
 Mildness, πρᾳθῆς, ητος, ή
 Milesian, Μίλησιος, α, ον
 Miletus, Μίλητος
 Milk, γάλα, ακτος, τὸ
 Milk, to, αμέλγω, ξω
 Mill, μύλη, ης
 Miltiades, Μίλτιαδης, ου, acc. εα, ην
 Mimnermus, Μίμνερμος
 Mina, μνᾶ, ας
 Mind, νόος, νοῦς; gen. νοσον, νοῦ
 Mind, to, αλέγω
 Mindful, to be, μνάοματ, ήσομαι
 Mine, μέταλλον
 Mine, (adj.) ερδες, ἡ, ὁν
 Minerva, Πειλάτης, ἀδός; Αθήνη; Αθηναία
 Minister, αρφίπολος
 Minister, to, ὑπουργέω, ήσω
 Minos, Μίνως, ωνος
 Mirth, παιγνιά, ας
 Mischief, βλάβη, ης
 Mischievous, κακοῦργος, ον
 Misdeeds, τὰ ήμαρτημένα
 Miserable, τάλας, αινα, αν; μέλτος, α, ον
 Misfortune, τύχη, ης
 Miss, to, ἀμαρτάνω, fut. ἀμαρτήσω
 Mission, πρέσβευσις, εως, ή

- Mistake, *το*, διάψευδω, σω
 Mistaken, to be, ἀμαρτάνω, fut. ἀμαρτίσω
 Mistress, δέσποινα, ης
 Mithradates, Μιθραδάτης, ον
 Mitylene, Μιτύληνη, ης
 Mityleneans, Μιτύληναιοι
 Mix, to, μίγνυμι, fut. μίξω
 Mix-together, to, συμβίγνυμι, fut. συμβιβίξω
 Moan, to, επικωκώω, σω
 Mob, οἱ πολλοὶ
 Mode-of-bringing-up, τροφὴ, ης
 Mode-of-governament, πολιτεῖα, ας
 Mode of-life, βίος
 Mode-of-living, διατάσσω, ης
 Moderate, μετρίος, α, ον
 Moderately, μετρίως
 Modesty, αἰδὼς, θεσ, θῦς, ἡ
 Molest, to, τρώω, σω
 Money, αργύριον
 Monstrous, πελάρωιος, ον
 Month, μήν, ηνὸς, ὁ
 Monument, σῆμα, ατος
 Moon, σελήνη
 More, πλέων, ον; πλεῖων, ον; Ion.
 gen. πλεῦνος, pl. πλεῦνες
 More, (adv.) μᾶλλον; Attic πλεῖν
 More-at-length, εν πλέονι·λόγῳ
 More-good, πλέων αγαθὰ
 More-their-own, οικειότερος, α, ον
 Moreover, ιδὲ
 Morning, Ήώς, δος, οῦς, ἡ
 Morosely, χαλεπῶς
 Mortal, a, βροτὸς; θνητὸς
 Mortal, (adj.) θνητὸς, ἡ, δν; βροτὸς
 Most, πλεῖστος, η, ον
 Most, (adv.) μάλιστα
 Most-of-the-dwellings, οἰκλαίαι αἱ μὲν
πολλαὶ
 Mostly, μάλιστα
 Mote, κάρφος, εος
 Mother, μήτηρ, τέρος, τρὸς
 Mother-city, μητρόπολις, εως, ἡ
 Motion, κίνησις, εως, ἡ
 Motive, αἰτία, ας
 Mound, τύμβος
 Mount, to, αναβαίνω; ίκένω
 Mountain, δρός, εος
 Mountain, (adj.) δρειος, α, ον
 Mourn, to, πενθέω, ήσω
 Mourning, a, δύσρυμα, ατος
 Mouse, μῦς, νῦς, δ
- Mouth, στόμα, ατος
 Move, to, πορεύομαι, σοματ
 Much, πολὺς, fem. πολλὴ, neut. πολὺ
 Much, (adv.) μάλα; πολὺ^{ει}
 Much-envied, πολύζηλος, ον
 Much-learned, πολυμαθῆς, ἐς
 Much-pressed, to be, πονέομαι, ήσσο-
μαι
 Much-resounding, πολύφλοισιθες, ον
 Much-shaded, πολυστεφῆς, ἐς
 Much-wrought, πολύκηρτος, ον
 Mucius, Μούκιος
 Mule, ἡμίονος
 Multitude, ὅριλος
 Murder, φόνος
 Murder, to, φονεύω, σω
 Murderer, φονεὺς, ἔως
 Murderous, φόνιος, α, ον
 Musæus, Μουσαῖος
 Muse, μοῦσα, ης
 Music, μουσικὴ, ης
 Must-be-done, πρακτέον
 Must-be-helped, εστιν αφελητέος, α,
ον
 Must-not-be-overlooked, οὐκ ἔστι πε-
ριοπτέος, α, ον
 My, ερδός, ἡ, δν
 Mycale, Μυκάλη, ης
 Myrtle, (adj.) μυρσινὸς, ἡ, δν
 Myself, αυτὸς; acc. εμαυτὸν; of my-
self, εμαυτεῦ; to myself, εμαυτῷ

N

- Nail, δινξ, υχος, δ
 Naked, γυμνὸς, ἡ, δν
 Name, δνομα, ατος; Ionic ονόμα
 Name, to, ονομάζω, σω
 Name-by-change, to, μετονομάζω, σω
 Nameless, ανώνυμος, ον
 Nanno, Ναννὼ, δος, οῦς
 Nard, νάρδος, ἡ
 Narration, λόγος
 Narrow, στενός, ἡ, δν
 Narrow-place, στενοχωρία, ας
 Narrowly, μετρέν
 Nation, εθνος, εος
 Natural, it is, εγγίνεται
 Nature, φύσις, ιος, εως, ἡ
 Naval-battle, ναυμαχία, ας
 Naval-commander, ναύαρχος
 Navy, ναυτικὸν
 Near, (adv.) πέλας; πλησίος

- Near, (prep.) πρὸς
 Near-thinking, εγγὺς τοῦ οἰσθαι
 Nearly, σχέδδυ
 Necessaries, επιτήδεια, ὡν
 Necessaries-of-life, τὰ δέοντα
 Necessary, αναγκαῖος, α, ὡν
 Necessary, it is, δεῖ
 Necessity, ανάγκη, ης
 Neck, ανχήν, ἔνος, ἡ
 Necos, Νεκῶς, ὁς
 Need, χρεῶ, ὅς, ἡ
 Need, to, δέομαι
 Neglect, to, παραμελέω, ἥσω
 Negligence, αμέλεια, ας
 Neighbor, γείτων, ονος
 Neither, οὐδὲ
 Neither-at-any-time, μηδέποτε
 Neither-of-the-parties, μηδέτεροι, αι,
 α
 Neither-yet, οὐδέπω
 Neleus, Νηλεὺς, ἔως, Ion. ηος
 Neptune, Ποσειδάνων, ἀνων
 Nest, κατασκήνωσις, ιος, εως, ἡ
 Net, δίκτυον
 Never, οὐποτε
 Never-at-any-time, οὐδεπώποτε
 Nevertheless, θμως
 New, νέος, α, ον
 New, more, νεώτερος, α, ον
 New-married, νεόχυγος, ον
 Next, επιγιγνόμενος, η, ον
 Next-to, ἔξης
 Nicias, Νίκιας, ου
 Night, νὺξ, gen. νυκτὸς, ἡ
 Night, (adj.) νυκτερινὸς, ἡ, ὁν
 Nile, Νεῖλος
 Nimble, κοῦφος, η, ον
 Nine, τενέα
 Ninety, εννενήκοντα
 Ninth, εἶνατος, η, ον; ἐννατος, η, ον
 Nisean, Νίσαιος, α, ον
 Nitocris, Νίτωκρις, ιος
 No, (adj.) οὐδεις, fem. οὐδεμία, neut.
 οὐδὲν
 No-by, μᾶ
 No-danger-having-come-upon-him,
 δεινοῦ επιβόντος οἰ-τεῖος
 No-longer, οὐκέτι
 No-more, μηκέτι
 No-one, οὐδεις, οὐδεμία, οὐδὲν; μηδεις,
 &c.
 No-profit, οὐδὲν πλέον
 Noble, εὐγενῆς, ις
- Noble-minded, γενναῖος, α, ον
 Nobles, δρότιμοι
 Nod, to, κατανεύομαι, σοκαι
 Noise, ψόφος
 Nominally, πρόφασιν, κατὰ being un-
 derstood
 None, οὐδεὶς, οὐδεμία, οὐδὲν
 Nor, μηδὲ
 Nor-any-one, οὐτε οὐδεις
 Nor-any-other-thing-being-a-care,
 οὐτε μέλον ἄλλο
 Nor-any-thing, μητε μηδὲν
 Not, ον before a consonant; ονχ before an
 aspirate
 Not-amongst-all, πρὸς ονχ ἄπαντας
 Not-and, οὐτε
 Not-any, μήτις, neut. μήτι
 Not-any-one, μηδεις, μηδεμία, μηδὲν
 Not-any-the-more-for-that, οὐδὲν
 μᾶλλον
 Not-any-thing, μηδὲν
 Not-at-all, μηδὲν
 Not-at-all-does-it-behave-us, οὐδὲν
 προσήκει
 Not-at-any-time, μήποτε
 Not-bold, ἀτολμος, ον,
 Not-caring, αμελέων, ουσα, ον
 Not-easy, αλεγεινὸς, ἡ, ὁν
 Not-either, μήτε
 Not-even, οὐδὲ
 Not-even-one, οὐδαμὸς, ἡ, ὁν
 Not-ever, οὐδέποτε
 Not-having-become, μὴ γεννέμενος
 Not-ignorant, to be, ουκ αγνοέω
 Not-in-any-way, οὐδὲν
 Not-in-the-least, ἥκιστα
 Not-one, μηδεις, μηδεμία, μηδὲν
 Not-seen-before, αοράτος, ὁν
 Not-then, ούκον
 Not-therefore? ουκοῦν;
 Not-to-be-borne, ουκ ανασχετός, ὁν
 Not-to-be-upset, τὸ μὴ σφιλλεσθαι
 Not-to-fail, πρὸς τὸ μὴ ελλείπεσθαι
 Not-to-wall-them-off, μὴ ἀν σφᾶς
 αποτειχίσαι
 Not-yet, οὐπω
 Not-yet-grown-up, ἀνηθος, ον
 Note, δέλτος, ον, ἡ
 Nothing, οὐδὲν, gen. ονδενὸς
 Notice, to, αισθάνομαι
 Notion, ιδέα, ας,
 Notorious, επιδιστος, ον

- Nourish, to, *τρέφω*, fut. *θρέψω*
 Nourished-with, *τιντρόφος*, *ον*
 Nourisher-of-the-youths, *κουροτρόφος*
 Nourishment, *τροφὴ*, *ης*
 Now, *νῦν*
 Number, *αριθμὸς*
 Numerous, *πολὺς*, *πολλὴ*, *πολὺ*
 Nuptials, *ἱμέναιος*
 Nymph, *Νύμφα*, *ης*
 Nysian, *Νύσιος*, *α*, *ον*
- O
- O, ω
 Oak, *δρῦς*, *υδες*, *ή*
 Oath, *ὅρκος*
 Obedience, *ὑπακοὴ*
 Obey, to, *πείθομαι*, *σομαι*
 Object, to, *αντιτείνω*, *ενῶ*
 Objects-of-envy, to be, *επιφθόνως*
διακεῖσθαι
 Obliterate, to, *αφανίζω*, *σω*
 Oblivion, *λήθη*, *ης*
 Obolus, *οβολὸς*
 Obscure, *ορφναῖος*, *α*, *ον*
 Obscurity, *κνέφας*, *τὸ*
 Observation, *ἐπος*, *εος*
 Observe, to, *καταμανθάνω*, *α*. 2. *κατ-*
έμαθον
 Obstruct, to, *εμποδίζω*
 Obtain, to, *κτάομαι*, *ἥσομαι*, *κέκτημαι*
 Obtain-by-lot, to, *λαγχάνω*, *α*. 2.
ἔλαχον
 Obtain-by-plunder, to, *λητίζομαι*, *σο-*
μαι
 Occasion, *καιρὸς*
 Occur, to, *παρίστημι*, *α*. 2. *παρέστην*
 Ocean, *Ωκεανὸς*
 Odious, more, *εχθίων*, *ον*
 Odyssey, *Οδύσσεια*, *ας*
 Oedipus, *Οἰδίποος*, gen. *ποδος* and *πον*
 Οenoē, *Οινόη*, *ης*
 Of-all-kinds, *παντοῖος*, *α*, *ον*
 Of-greater-consequence, *περὶ πλεί-*
ονος
 Of-his-own-accord, *ἐκών τε εἶναι*
 Of-more-importance, *μείζων*, *ον*
 Of-old, *πάλαι*
 Of-such-a-kind, *τοῖος*, *α*, *ον*
 Often-times, *πολλάκις*
 Of-ten-years'-duration, *δεκαετῆς*, *ἡς*
 Of-the-same-house, *ξύνοικος*, *ον*
 Of-the-same-name, *διμώνυμος*, *ον*
- Of-various-kinds, *παντοῖος*, *α*, *ον*
 Of-what-kind, *ποῖος*, *α*, *ον*
 Of-what-sort, *διποῖός τις*
 Of-which, *ὅτου*
 Of-you, *σέθεν*
 Of-your-answering, *τὸ σὲ αποκρίνασ-*
θαι
 Offence, *ἀμάρτημα*, *ατος*
 Offend, to, *εξαμαρτάνω*
 Offer, to, *προσφέρω*
 Offer-up, to, *ἔρδω*; *ἔρδω*
 Offering, *δῶρημα*, *ατος*
 Officer, *εξηγητῆς*, *οῦ*
 Offspring, *τέκος*, *εος*; *σπέρμα*, *ατος*
 Often, *πολλάκι*, *πολλάκις*
 Oh, οἰ
 Oh-me, *οίμοι εγὼ*
 Oh-that, *εἴτε with optative*
 Oil-cruet, *λήκυθος*, *ή*
 Ointment, *μύρον*
 Old, *γέρων*, *οντα*, *ον*
 Old, to be, *γηράω*, *άσω*
 Old-age, *γῆρας*, *αος*, *τὸ*
 Old-man, *γέρων*, *οντος*
 Old-woman, *γραῦς*, *ᾶδες*, *ή*
 Older, *πρεσβύτερος*, *α*, *ον*
 Oligarchy, *ολιγαρχία*, *ας*
 Olive, *ελαία*, *ας*
 Olympian, *Ολύμπιος*, *α*, *ον*
 Olympus, *Ολυμπος*,
 Omit, to, *ελλείπω*, *ψω*
 On, *επὶ*
 On-account-of, *ἐνεκα*; *εῖνεκα*
 On-account-of-what, *διέτι*
 On-foot, *βαδίζων*
 On-high, *ὑψόσε*; *ὑψοῦ*
 On-the-contrary, *αὐ*
 On-the-ground, *χαραι*
 On-the-instant, *παραντίκα*
 On-the-other-hand, *αντάρ*
 On-the-other-side, *ἔτέρωθε*, *-θεν*
 On-the-outside, *ἔξωθεν*
 On-the-right, *εκ δεξιῶν*
 On-the-spot, *αυτίκα*
 On-what-account, *εφ' ὅτεν*
 Once, *ποτε*; Ionic *κοτε*
 One, *εἷς*, *μία*, *én*; gen. *ἐνός*, *μίᾶς*,
ἐνδε
 One-another, *ἄλληλοι*, *αι*, *α*
 One-eyed, *μονῶψ*, *ῶπος*
 One-of-the-two, *ἔτερος*, *α*, *ον*
 One-on-the-other, *έκάτερος*, *α*, *ον*
 One-who-thinks, *οιδηνος*

One-without-a-bearth, *ανέστιος, οὐ*
 One-without-law, *αθέμιστος, οὐ*
 One-without-ward, *αφρήτωρ, ορ*
 Oneself, *οὗτοῦ, ἡς, οὐ*
 Only, *μόνος, η, οὐ*
 Only, (adv.) *μόνον*
 Only-but-now, *ἀρτί*
Onomacritus, Ονομάκριτος
 Open, *προφανῆς, ἐς*
 Open, to, *λέω, σω; οἰγυνμε, οἰξω*
 Opine, to, *δοξάω, σω; ὑγέομαι*
 Opinion, *γνώμη, ης*
 Opponents, *εναντῖοι*
 Opportune, most, *επιτηδεώτατος, η, οὐ*
 Opportunity, *καιρὸς*
 Oppose, to, *αντιλέγω, ξω*
 Opposite, *εναντίος, α, οὐ*
 Opposite-to, *αντίον; pl. αντία*
 Oppress, to, *κακῶ, ὥσω*
 Oppressive, *αργαλέος, α, οὐ*
 Opulent, *θλιβίος, α, οὐ*
 Or, *ἢ; ποëτ, ηὲ*
 Or-not, *καὶ μὴ*
Oracle, λόγιον; μαντεῖον
 Oration, *λόγος*
 Orb, *κύκλος*
Orcus, Ἄ.δης, οὐ; Αἰδης, οὐ
 Ordain, to, *επικλάθω, σω*
 Order, *τάξις, εως, ἡ*
 Order, to, *κελεύω, σω*
 Order-to, to, *προυστάσσω, ξω*
Orestes, Ορέστης, οὐ
 Ornament, *άγαλμα, ατος*
Orontes, Ορόντης, οὐ
 Oropians, *Ωρώποι*
 Orphan, *ορφανὸς, ἡ, δν*
Orpheus, Ορφεὺς, ἔως
 Other, *ἄλλος, η, ο; other (of the two) ἔτερος, α, οὐ*
 Other-sacred-purposes, *ἄλλα τῶν ἱερῶν*
 Otherwise, *ἄλλῃ*
 Ought, inf. *δεῖν*
 Ought-we, *χρεῶν ἵμᾶς*
 Ounce, *ονυκία, ας*
 Our, *ἡμέτερος, α, οὐ*
 Our-future-circumstances, *τὰ μέλλοντα*
Our-own, ἡμέτερος, α, οὐ
 Ourselves, *ἡμεῖς αὐτοῖς*
 Out-of, *ἐκ; ἀπό*
 Out-of-doors, *θέραζε*

Out-of-the-way, *εκποδῶν*
 Out-of-what, *αφ' ὧν*
 Outrageous, *βιαῖος, α, οὐ*
 Outrageously, *βιαῖως*
 Outrageousness, *ὑβρίς, εως, ἡ*
 Outstripping, *διενεγκῶν*
 Over, *επὶ*
 Over-old, *ὑπεργήρως, αν*
 Overcome, *το, κρατέω, ἡσω*
 Overflow, to, *πληθύω, ύσω*
 Overjoy, *τὸ περιχαρὲς*
 Overlook, to, *τεριορύω, μέσω*
 Overpower, to, *κατακρατέω, ἡσω*
 Oversight, *ὑπεροψία, ας*
 Overtake, to, *κιχάνω*
 Overthrow, *αν, μεταβολὴ, ἡς*
 Overthrow, to, *πέρθω, σω*
 Overturn, to, *καταστρέφομαι, ψοματ*
 Overturned, *αναστρατός*
 Owe, to, *οφελω*
 Own-brother, *κασίγνητος*
 Ox, *βοῦς, gen. βοῦς*

P

Paches, *Πάχης, οὐ*
 Page, *θεράπων, οντος*
 Pain, *λύπη, ης*
 Pain, to, *αλγύνω, ννῶ*
 Painful, *λύπρὸς, ἄ, δν*
 Painting, *ζωγραφία, ας*
 Palace, *βασίλειον; ανάκτορον*
 Palm, *φοίνιξ, ἰκος, δ*
 Palm (of the hand), *παλάμη, ης*
 Palpitate, to, *πάλλομαι, pf. πέπαλμαι*
 Pan, *Πᾶν, ἄνδες*
 Pandion, *Πανδίων, οντος*
 Pang, *ἄχος, εος*
 Parcel-out, to, *διαμοιράομαι*
 Pardon, *συγγνώμη, ης*
 Parent, *γονεῖς, ἴως, Ion. ἥος; τοκεῖς*
 Paris, *Πάρις, ιδος, ιος*
 Park, *παράδεισος*
 Parmenides, *Παρμενίδης, οὐ*
 Parricide, *πατροφογεύς, ἔως, Ionic. ἥος,*
δ
 Parsley, *σέλινον*
 Part, *μέρος, εος*
 Partake, to, *μετέχω, fut. μεθέξω*
 Partake-of, to, *ξυμμετίσχω*
 Participate, to, *μετέχω, fut. μεθέξω*
 Particular, gen. *τοῦ, dat. τῷ*
 Particularly, *μάλιστα*

- Partition, δασμός
 Partner, σύνγονος, ἁ, ἡ
 Pass, to, πάρειμι
 Pass-death-against, to, κατακρίνω θάνατον
 Pass-life, to, βιοτεύω, σω
 Pass-out-of, to, εκβαίνω
 Pass-over, to, περιβομαι, ώσομαι
 Pass-through, to, διαπρήσσω
 Passage, πάροδος, ἥ
 Passing, a, διάβασις, τος, εως, ἡ
 Passion, θῦμός
 Past, γεγενημένος, η, ον
 Pasture, νομός
 Pasture, to, νέμομαι
 Pate, κάρα, ἄτος, τὸ ; κάρη, τὸ
 Paternal, πατρῷος, a, ον
 Paternal-land, πατρὶς γαῖα, πατρίδος γαλα
 Path, δόδος, ἥ ; κέλευθος, ἥ, plur. κέλευθοι, a ; ατραπός, ἥ
 Patroclus, Πάτροκλος
 Patron, προστάτης, ον
 Pausanias, Παυσανίας, ον
 Pause, to, καταπαύω, σω
 Pave, to, στρώνυμι, στρώσω
 Pawn, to, ενεχυράζω, σω
 Pay, μισθὸς
 Pay, to, τίω, σω
 Pay-back, to, αμείβομαι, ψομαι
 Pay-no-regard-at-all-to, ὥραν ποιεῖσθε μηδαμῶς
 Pay-regard, to, επιμέλομαι
 Peace, εἰρήνη, ης
 Peace-maker, ειρηνοποιός
 Pear, δυχνη
 Peculiar, ἴδιος, a, ον
 Pedestrian, πεζός, ἥ, δν
 Pelasgians, Πελασγοὶ, ὧν
 Peleus, Πηλεὺς, Att. ἔως, Ion. ἥος
 Pellene, Πελλήνη, ης
 Peloponnesians, Πελοποννήσιοι, ων
 Penalty, ζημία, ας
 Penelope, Πηνελόπεια, ας
 Penetrate, to, λεύσσω
 Penetration, μῆτις, τος, ἥ
 Penéus, Πηνεὺς
 Pensive, ακέων, οντος
 Pentheus, Πενθεὺς, ἔως
 People, λαός, Attic λεως ; δῆμος
 Perceive, to, δέρκω, ξω ; νοέω, ήσω
 Perfect, τελεῖς, εσσα, εν
 Perfect, to, τελέω, ἔσω
 Perform, to, ποιέω, ήσω
 Perhaps, τοιως
 Periander, Περιανδρος
 Pericles, Περικλῆς, ἔους
 Peripolium, Περιπόλιον
 Perish, to, ἔρρω
 Perish-utterly, to, διέλλυμαι, a. 2. m. διαθλόμην
 Permit, to, εάω, ἀσω
 Perpetrate, to, δράω, ἀσω
 Perpetual, συνεχῆς, ἐς
 Perpetually, συνεχέως αιτεῖ
 Perplexity, απορία, ας
 Persevere, to, διαμένω, ενῶ
 Persevere-in, to, ἔχομαι
 Persian, Περσικός, ἥ, ὧν
 Persians, the, Πέρσαι, ὧν
 Persist, to, διαγίνομαι, p. f. pass. διαγέγενημαι
 Person, οὐδαμα, ατος
 Person-who-knows, the, ὁ επιστάμενος
 Persons-of-like-age-with-himself, ὁμήλικες, ων
 Persuade, to, πείθω, σω
 Persuasive, πιθανός, ἥ, δν
 Pest, λοιγός
 Pestilence, λοιμός
 Petition, to, δέομαι
 Phœacians, Φαῖακες, ων
 Phalerian, Φαληρεὺς, ἔως
 Phial, φιάλη, ης
 Philebus, Φίληβος
 Philemon, Φιλήμων, σνος
 Philip, Φίλιππος
 Philo, Φίλων, νος
 Philosopher, φιλόσοφος
 Philosophize, to, φιλοσοφέω, ήσω
 Philosophy, φιλοσοφία, ας
 Phocæa, Φωκαία, ας
 Phocæans, Φωκαιέες, ἔων
 Phocian, Φωκικός, ἥ, δν
 Phocians, Φωκέες, ἔων
 Phœbus, Φοῖβος
 Phœnician, fem., Φοίνισσα, ης
 Phœnicians, Φοίνικες
 Phronime, Φρονίμη, ης
 Phrygians, Φρύγες, ων
 Phrynicus, Φρύνιχος
 Phrynis, Φρύνις, ιες
 Pieces-of-meat, κρέατα, contr. κρέας, τὰ
 Pierce, to, τιτρώσκω, fut. τρώσω

- Pieria, Πίερια, ας
 Pile-of-earth, χῶμα, ατος
 Pillage, to, διαρπάζω, σω
 Pillage-from, to, εκπέρθω, a. 2. εξέ-
 πραθον
 Pillar, κίων, ονος, ἡ
 Pilot, κυβερνήτης, ον
 Pindar, Πίνδαρος
 Pious, most, ευσεβέστατος, η, εν
 Pipe, ανλός
 Piræus, Πειραιεὺς, ἔως, ὥς, δ
 Pirene, Πειρήνη, ης
 Pisistratus, Πεισίστρατος
 Pit, βάραθρον
 Piteous, ελειήμων, ον
 Pitiless, νηλεῆς, ἐς
 Pittacus, Πίττακος
 Pittens, Πιτθένος, ἔως
 Pity, οἴκτος
 Pity, to, οἰκετεῖρω, ερῶ
 Place, τόπος
 Place, to, τίθημι, fut. θήσω, a. 1. έθη-
 κα
 Place-down, to, τίθημι, θήσω, a. 2.
 έθην
 Place-mind-on, to, εφίεμαι
 Place-of-assembly, αγορὰ, ἄς
 Place-on, to, επιτίθημι, a. 2. επέθην
 Place-up, to, ανατίθημι
 Placed, to be, καθίστημι, pf. καθέστη-
 κα
 Plague, λοιμὸς, οῦ
 Plain, πέδον; πεδίον; δάπεδον
 Plaintiff, κατηγόρος
 Plan, μηχανὴ, ἡς
 Plan, to, μηχανάομαι, ήσομαι; τεχνάο-
 μαι
 Plan-of-living, διαιτῆματι, ων
 Platæa, Πλαταιαὶ, ὧν
 Platæans, Πλαταιές, ἔων
 Plato, Πλάτων, ωνος
 Play, to, παῖξω, ξω, σω
 Play-on-the-pipe, to, σῦρίζω, γξω
 Plea, πρόφασις, εως, ιος, ἡ
 Pleasant, φίλος, η, ον
 Pleasantly, more, ἤδιον
 Please, to, ἀνδάνω; αρέσκω
 Pleased, ἀσμενος, η, σν; αρεσκόμενος
 Pleasure, ἥδονη, ἡς
 Pleistarchus, Πλεισταρχος
 Plethrum, πλέθρων
 Plot, to, νεωτερίζω, σω
 Pluck, to, δρέπω, ψω
- Plunder, λεῖα, ας
 Plunder, to, σκύλευω, σω
 Plunge-in-the-water, to, δύομαι
 Poem, ποίημα, ατος
 Poetry, ποίησις, εως, ἡ
 Point-of-the-spear, αιχμὴ, ἦς
 Point-out, to, σημαίνω, ανῶ
 Point-out-the-way, to, εξηγέομαι
 Poison, φάρμακον
 Political, πολιτικὸς, ἡ, δν
 Polity, πολιτεία, ας
 Polus, Πώλος
 Polyclitus, Πολύκλειτος
 Polycrates, Πολυκράτης
 Polynices, Πολυνείκης, εος
 Pomp, πομπὴ, ἦς
 Poor, πένης, ητος
 Popular-party, δῆμος
 Porch, στοῦ, ἄς
 Porsenna, Πορσίνας, ον
 Portent, τεῖρος, εος
 Portheus, Πορθένος, ἔως
 Possess, to, ἔχω, fut. ἔξω
 Possess, to, κεκτημαι, p. pass. of ταο-
 μαι
 Possessed-of, εκτημένος
 Possession, κτῆσις, εως, ἡ
 Possessions, κτήσατα, ων; κτήματα, ων
 Possible, it is, οἶλον τε εστί
 Post, τάξις, εως, ιος, ἡ
 Posterior, θύτερος, a, ον
 Posterity, οψίγονοι
 Posture, ἔδρα, ας
 Potency, δυναστεία, ας
 Potent, δυνατὸς, ἡ, δν
 Pound, to, κατασώχω
 Pour, to, χέω, εύσω
 Pour-against, to, καταχέω, εύσε
 Pour-out, to, εκχύνω
 Pour-tears, to, δακρυχέω
 Pour-upon, to, επιχεύω
 Poverty, τενία, ας
 Power, αρχὴ, ἡς, δυναμίς
 Powerful, καρτερὸς
 Powerful, more, κρείττων, ον
 Powerful, most, κράτιστος, η, ον
 Powerfulness, σθένος, εος
 Powerless-against, ακρατής, ἐς
 Practise, to, ασκέω, ήσω
 Praise, ἐπαινός
 Praise, to, επαινέω, έσω
 Prate, to, λαλέω, ήσω
 Pray, to, λιτσομαι

- Pray-for, to, ενχομαι, ξομαι
 Pray-over, to, επενχομαι, ξομαι
 Pray-to, to, ενχομαι, ξομαι ; προσεύ-
 χομαι
 Prayer, ευγμα, ατος ; ενχη, ης
 Precede, to, φθάνω
 Prefect-of-the-village, κωμάρχης, ον
 Prefer, to, αιρέομαι, a. 2. εἰλθμην
 Preparation, παρασκευὴ, ἡς
 Prepare, to, αρτέομαι, ήσομαι
 Prerogative, γέρας, ατος, τὸ
 Present, a, δῶρον
 Present, (adj.) ὑπάρχων, ουσα, ον
 Present, to, δωρέομαι, ήσομαι
 Present, to be, πάρειμι
 Preservation, σωτηρία, ας
 Preserve, to, σώζω, σω
 President, πρύτανις, εως
 President-of-the-senate, πρύτανις, εως
 Press, to, προσβιάζω, σω
 Press-violently, to, σκήπτω, ψω
 Pressed-down, στειπτός, ἢ, δν
 Prettily, καλῶς
 Prevail, to, νικάω, ήσω
 Prevent, to, κωλύω, σω
 Preventive, a, κωλύμα, ατος
 Prey, ἔλωρ, τὸ
 Prey, to, ληζομαι, σομαι
 Priam, Πρίαμος
 Pride-oneself, to, φρονέω, ήσω
 Priest, ἱερεὺς, Ιον. ἱερὺς, ἔως, ησ
 Primitive, αρχαῖος, a, ον
 Prince, ἀναξ, ακτος
 Prisoner, αιχμάλωτος ; δεσμώτης, ον
 Private, οικεῖος, a, ον
 Private, a, ιδιώτης, ον
 Private-citizen, ιδιώτης, ον
 Privilege, γέρας, ατος, τὸ
 Prize, γέρας, ατος, τὸ
 Probable, επίδοξος, ον
 Proceed, to, πορεύομαι, σομαι
 Proceed-from, to, εκβαίνω, a. 2. εξέ-
 βην
 Proclaimed, I, προεῖπον
 Proconnesus, Προκένησος, ἡ
 Procrastinate, to, μέλλω
 Procrastinator, αμβολιεργός ανήρ
 Procure, to, πορίζομαι, σομαι
 Prodigy, τέρας, ατος, αος, τὸ
 Produce, to, τίκτω, fut. τέξω, a. 2.
 έτεκον
 Production, γένος
- Profess, to, ὑπισχνέομαι, a. 2. ὑπεσ-
 χέμην
 Profession, τέχνη
 Profit, τὸ πλεῖον
 Profit, to, ονάω, ήσω
 Profitable, χρηστός, ἢ, δν
 Profound, αιτός, εῖδα, ὑ
 Progress, to, χωρέω, ήσω
 Prohibit, to, κωλύω, σω
 Prolong, to, μηκύνω, υνῶ
 Prometheus, Προμηθεὺς, ἔος
 Promise, to, ὑπισχνέομαι, a. 2. ὑπεσ-
 χέμην
 Promontory, ἄκρα, ας
 Prompt, εὐτρεπῆς, ἐς
 Promptly, οτραλέως
 Pronounce-against, to, καταγίνωσ-
 κω, fut. καταγνώσω
 Proof, ἔλεγχος
 Propensity, επιθύμια, ας
 Proper, καθήκων, ἦκον
 Proper-time, ὥρα, ας
 Properly, ευπρεπέως
 Property, βίος
 Prophecy, χρησμὸς
 Prophesy, τὸ προθεσπίζω, σω
 Propitious, ἰλαος, ον
 Proportion, λόγος
 Propose, to, τιθημε
 Propriety, μοῖρα, ας
 Prosecute, to, διώκω, ξω
 Prosper, to, ευτυχέω, ήσω
 Prosper-abundantly, to, κάλλιστα
 πρᾶσσω, ξω
 Prosperity, ευδαιμονία, ας ; —μοσύνη
 Prosperous, ευτυχῆς, ἐς
 Protagoras, Πρωταγόρας, ον
 Protect, to, στέγω, ξω
 Protection, επικούρημα, ατος
 Protest, to, φάσκω
 Proteus, Πρωτεὺς, ἔως
 Proud, μεγάνωρ, ορ, gen. ορος (ā)
 Prove, to, αποδείκνυμι, fut. αποδείξω
 Proverb, παροιμία, ας
 Provide, to, προνοέομαι, ήσομαι
 Provide-for, to, προνόέω, ήσω
 Provided, (conj.) εὰν
 Provided-not, εὰν μὴ ; ἢν μὴ
 Provisions, σῖτα, ων
 Prowess, αλκὴ, ης
 Prudence, σωφροσύνη, ης
 Prudent, σώφρων, ον

Prudent, to be, σωφρονέω, ἡσω
 Psammenitus, Φαμμήνιτος
 Public, πάνδημος, ον ; ἐημβοτος, α, ον
 Publish, to, κηρύσσω, ριω
 Puff-up, to, ογκώω, ὥσω
 Pull-back, to, αντισπάω, ἀσω
 Pump-out, to, ιπεξαντλέω, ἡσω
 Pump-out-against, to, καταντλέω, ἡσω
 Punish, to, τίμωρέω, ἡσω
 Punishment, τίμωρια, αι
 Pupil, παιδευμα, ατος
 Pupil (of the eye), κόρη, ης
 Purchase, to, ανέομαι, ἡσομαι
 Pure, ἀκρητος, ον
 Purify, to, καθαίρω, αρῶ
 Purple-garment, πορφυρὶς, ἴδος, ή
 Purpose, ἔπος, εος
 Pursue, to, διώκω, ριω
 Pursuit, διωξις, εως, ή
 Put, to, τιθημι, θήσω, θήνη. Ionic τιθέω
 Put-an-end-to, to, διαπράσσω, ριω
 Put-by, to, μεθίημι, a. 1. μεθῆκα : ρο-
 έτ, μεθένκα
 Put-for-a-bait, to, δελεάζω, σω
 Put-forward, to, προβίθημι, a. 2.
 προῦβην
 Put-in-disorder, to, ταράσσω, ριω
 Put-off, to, αναβάλλομαι
 Put-on, to, δύομαι, σομαι ; εντίθεμαι,
 a. 2. ενεθέμην ; ενδύομαι, σομαι
 Put-round, to, αμφιέζω, ἔσω
 Put-to-death, to, πέφωω
 Put-under, to, ὑποτίθημι, a. 2. ὑπέθην
 Put-up-with, to, εξανέχομαι, ἔξομαι
 Puts-me-out-of, εκπλήγτει με
 Pylades, Πυλάδης, ον
 Pylos, Πύλος, ή
 Pyrrha, Πύρρα, αι

Q

Qualified, ίκανδς, ή, δν
 Quantity, πλῆθος, εος
 Queen, δέσποινα, ης
 Question, ερώτησις, εως, ή
 Question, to, ἔρομαι
 Quick, (*living*), διερος, ρά, ρον
 Quick, ωκὺς, εια, ρι
 Quickly, ώκα ; ταχέως
 Quickness, τάχος, εος
 Quiet, ἔκηλος, ον
 Quit, to, προλεῖπω
 Quiver, φαρέτρα, αι

Quoit, δίσκος

R

Rabble, ὄχλος
 Race, γένος, εος
 Raft, σχεδία, αι
 Rage, οργὴ, ης
 Rage, to, βλεμεάνω
 Rail-at, to, δεννάζω, σω
 Raiment, εἵματα, αι
 Rains, it, θει
 Raise, to, δρω, fut. δρσω
 Raise-against, to, ανταείρομαι
 Raise-up, to, ανορθῶω, ὥσω
 Raise-yourself, to, εγείρομαι, a. 1.
 ηγειράμην
 Raised-dust, κονιορτός
 Rancour, κότος
 Rank, γένος, εος
 Ransom, ἀποινον
 Rape, ἀρπαγὴ, ης
 Rapid, ὅβριμος, ον
 Rapidly, ταχέως
 Rapidly-bearing, κραιπνοφόρος, ον
 Rash, θρασὺς, εια, ή
 Rashly, μαψιδίως
 Rashness, αφροσύνη, ης
 Rather, μᾶλλον
 Rational, ἔρφρων, ον
 Rattle, to, βρέμω
 Ravage, to, ἀρπάζω, σω
 Rave, to, μαίνομαι
 Ravish, to, αἱρέω, a. 2. εἰλον
 Ray, ακτὴ, ἵνος, ή ; αυγὴ, ης
 Raze, to, αναιρέω, ησω
 Read, to, αναγνώσκω, fut. αναγνώσω
 Ready, ἔτοιμος, a, ον ; ἔτοιμος
 Reality, ἔργον
 Really, ή
 Reap, to, εξαμάω, ἡσω
 Rear, νῦτος
 Reason, λόγος
 Reason, to, διαλέγομαι
 Reasonable, εικὼς, νῦα, δς
 Reasonably, εικότως
 Reasoning, διανόησις, εως, ή ; διαν-
 ημα, ατος
 Rebuke, to, ονειδίζω, σω
 Recede, to, καθυφίεμαι
 Receive, to, δέχομαι, ξομαι ; κομιζω
 Receive-from, to, αποδέχομαι
 Receive-into, to, εισδέχομαι, ξομαι

Receive-up, to, ὑποδέχομαι
 Recess, μυχὸς
 Recitation, ακρόασις, εως, ἡ
 Reckon, to, λογίζομαι, σοματί^ς
 Recognize, to, γνῶμι, a. 2. ἔγνων
 Recoil, to, συγχωρέω, ἡσω
 Recollect, to, μημνησκώ
 Recompence, δίκη, ης
 Recompense, to, αμειβομαι, ψοματί^ς
 Reconcile, to, διαλάσσω, ξω
 Reconciliation, σύμβασις, τος, ἡ
 Record, μνημόνιον
 Record, to, μνημονεύω, σω
 Red-haired, πυρρόπτειχος, ον
 Redeem, to, πρίαμαι
 Reduce, to, παρίσταμαι, fut. παραστή-
 σομαι
 Reduce-to-ashes, φεψαλδω, ὡσω
 Reduce-to-slavery, to, ανδρικοδίζω,
 σω
 Re-establishment, κατοίκισις, εως, ἡ
 Reflect, to, φρονέω, ἡσω
 Refuge, καταφυγὴ, ἥσ
 Refuse, to, αναίνομαι
 Refuse-obedience-to, to, απιθέω, ἡσω
 Refute, to, ἐξελέγχω, ξω
 Regard, to, ἡγέομαι, ἡσομαι
 Regret, πόθος
 Regret, to be a, μεταμέλει, ἡσει
 Regret-the-loss-of, to, ποθέω
 Regulate, to, οἰκιζω
 Reign, to, βασιλεύω, σω; τυραννεύω,
 σω
 Reign-over, to, ανάσσω, ξω
 Rein, χαλινὸς
 Reinforcement, επικουρία, ας
 Reinstate, to, ορθῶ, ὡσω; ανορθόω,
 ώσω
 Reject, to, αποπέμπομαι
 Rejoice, to, γηθέω, ἡσω
 Rejoice-at, to, επιχαίρω
 Rejoiced, to be, ευφραίνομαι
 Rekindle, to, επεγείρω, ερῶ
 Relate, to, μῦθομαι, ἡσομαι
 Relation, αγγελία, ας
 Relations, οικεῖοι
 Relatives, πτοὶ, ὄν
 Release, to, λέω, σω
 Relieve, to, λωφάω, ἡσω
 Remain, to, μένω, ενῶ, a. 1. ἔμεινα
 Remain-for, to, προσμένω, ενῶ
 Remain-in, to, εμμένω, -ρf. εμμεμέ-
 νηκα

Remain-over, to, περίειμι
 Remainder, λειπόμενον, ον (μέρος un-
 derstood)
 Remark, λόγος
 Remark, to, ἐπώ, a. 2. εἶπον
 Remarkable, επίσημος, ον
 Remedy, ἀκος, εος
 Remember, to, μνάομαι, ἡσομαι
 Remembrance, μνεῖα, ας
 Remind, to, αναμνάω, ἡσω
 Remission, ἀφεσις, εως, ἡ
 Remit, to, ὑφίημι, fut. ὑφῆσω
 Remotest, πέμπατος
 Remove, to, μετακινέω, ἡσω
 Remove, to, (neut.) μεθίσταμαι
 Rending, σχισμὸς
 Renown, κλέος, ἔεος, ἔονς
 Renowned, επίσημος, ον; λόγιμος
 Repast, δόρπον
 Repay, to, ανταμείβομαι, ψοματί^ς
 Repel, to, εἰργω, ξω
 Repent, to, μεταμέλομαι
 Repentance, μετάμελος
 Reply, to, αποκρίνομαι, ινοῦμαι
 Report, φήμη, ης
 Report, to, αγγέλλω, ελῶ
 Report-from, to, απαγγέλλω, ελῶ
 Reprehend, to, ελέγχω, ξω
 Reproach, ὀνείδος, εος
 Reproach, to, προπηλακίζω, σω
 Reproach-utterly, to, ενονειδίζω, σω
 Reproof, ψόγος
 Reprove, to, επιτίμαω, ἡσω
 Reputation, δόξα, ης
 Repute, κῦδος, εος
 Request, to, χρῆξω, σω
 Require, to, δέομαι, δεήσομαι
 Require-him-to-give-an-answer, to,
 προκαλεῖσθαι αὐτὸν
 Requires, it, δεῖ
 Requite, to, αποδιδωμαι
 Rescue, to, απαλλάσσω, ξω
 Rescue-from, to, εξερύω, σω
 Resentment, μῆνιμα, ατος
 Resist, to, αντέχω, a. 2. αντέσχον
 Resolute, θερβαλέος, α, ον
 Resolve, to, ψηφίζομαι, σοματί^ς
 Resound, to, κλάζω, γξω
 Resources, χρήματα, αν
 Respect, to, τιμάω, ἡσω
 Respecting, (prep.) περὶ^ς
 Resplendent, αγλαδς, δν
 Responsible, ὑπεύθυγος, αν

- Rest, the, οἱ λοιποὶ, τὰ λοιπά
 Rest, to, κάθημαι
 Rest-quiet, to, ἡσυχάζω, σω
 Resting-place, ανάπαυλα, ης
 Restore, to, αποδίωμι, fut. αποδώσω,
 a. 2. απέδων
 Restraine, to, απέχω, fut. αφέξω
 Rests-with, it, πέλει εν
 Retire, to, εἰκω, ξω
 Retire-from, to, απανίστημι, a. 2.
 απανίστην
 Retire-upon, to, επαναχωρέω, ήσω
 Retreat, to, αναχωρέω, ήσω
 Retreat-from, to, αποχωρέω
 Retreat-privily, to, ὑποχωρέω, ήσω
 Retribution, δίκη, ης
 Return, νόστος
 Return, to, νοστέω, ήσω
 Return-an-answer, to, αντέπω, a. 2.
 αντεῖπον
 Return-back, to, μόλω, a. 2. ἐμολον
 Return-from, to, απονοστέω, ήσω
 Reveal, to, δείκνυμι, fut. δείξω
 Revel, to, κωμάζω, σω
 Revelling, κῶμος
 Revenge, to, τίω, σω
 Revenge-with, to, συμπρήσσομαι, ξοματ
 Revere, to, σέβω
 Reverence, to, αἰδέομαι, ξοματ
 Review, to, σκοπέω
 Revile, to, λοιδορέω, ήσω
 Revolt, απόστασις, εως, ή
 Revolve, to, φροτέω, ήσω
 Reward, μισθὸς
 Rhadamanthys, Ῥαδάμανθυς, νος
 Rhetoric, ρητορικὴ, ης
 Rhetorical, ῥήτορικὸς, η, δν
 Rhetorician, ῥήτωρ, ορος
 Rich, πλούσιος, a, ον
 Rich, to be, πλουτέω, ήσω
 Riches, χρήματα, ων
 Rid, to, ἐρημώ, ώσω
 Riddle, αίνιγμα, ατος
 Ride, to, ελαύνω, fut. ελάσω
 Rider, ἵππεὺς, έως
 Ridicule, to, κερτομέω, ήσω
 Ridiculous, γελοῖος
 Right (subst.) δίκη
 Right, δεξιός, ἄ, δν,
 Right-hand, δεξιά, ἄς
 Rightful, ἐνδίκος, ον
 Rightly, ορθῶς
 Ring, δακτέλιαν
- Ripe, ὠραῖος, a, ον
 Ripen, to, γηράσκω
 Rise, to, τίλλω, fut. τελῶ
 Rise-up, to, ανισταμαι
 Rise-up-against, to, ανιστημι, a. 2.
 αιέστην
 Rising, a, ανατολὴ, αντολὴ
 Rising-up, ανάστασις, εως, ιος, ή
 Risk, to, αναρρίπτεω, ήσω
 Rites, ἔντιμα, ων
 Rivairy, ζῆλος
 River, ποταμὸς
 Road, οἶμος, δ, ή
 Roam, to, αλάομαι, ήσομαι
 Roaring, βρόχιος, a, ον
 Roast, to, οπτάω, ήσω
 Rob, to, βιάσομαι, άσομαι; αποσύλλαω
 Robber, κλάψ, ωπδς; ληστὴς
 Robe, πέπλος
 Robustness, βράμη, ης
 Rock, πέτρα, ας; πέτρος, ον
 Rocky, πετράῖος, a, ον
 Rod, βάβλος, ή
 Roll, to, ἐλίσσω, ξω
 Roll-away, to, αλύσκω, ξω
 Romans, Ῥωμαῖοι
 Roof, στέγη, ης
 Roof, to, ερέφω, ψω
 Root, βίζα, ης
 Rope, σχοινίον
 Rosy, βοδόεις, εσσα, εν
 Rot-off, to, αποσήπω, ψω
 Rotund, επρογγύλος, η, ον
 Rough, τράχης, εῖα, υ
 Round, κυκλοτερῆς, ἐς
 Round, (prep.) αρφὶ
 Rouse, to, εγείρω, ερῶ
 Rout, τροπή, ης
 Rout, to, τρέπω, ψω
 Roving, a, αλητεία, ας; Dor. αλε-
 τεῖα, ας
 Row, πρασιὰ, ἄς
 Row, to, ελαύνω
 Royal, βασιλεῖος, a, ον; Ion. ήιος
 Rudder, πηδάλιον
 Rufus, Ῥοῦφος
 Ruin, ἀτη, ης (ἄ)
 Ruin, to, βλλυμι, fut. ολίσω, a. 2.
 ωλον
 Ruin-utterly, to, διβλλυμι, fut. διολίσω
 Rule, ἡγεμονία ας
 Rule, to, ἀρχω, ξω
 Rule-over, to, βασιλεύω, αφ

- Ruler, ἄρχων, οντος
 Rumināte, το, φράζομαι
 Rumor, λόγος
 Run, a, δρόμος
 Run, to, τρέχω. fut. θρέξω, a. 2. παρέδραμεν
 Run-a-risk, to, κινδύνεύω
 Run-away, to, αποδιδρόσκω
 Run-before, to, προθεέσκω
 Run-by, to, παρατρέχω, a. 2. παρέδραμον
 Run-forth-to-help, to, βοηθέω
 Run-from, to, έπεκτρέχω, a. 2. έπεξέδραμον
 Run-into-danger, to, κιδύνευω, σω
 Run-through, to, διατρέχω, a. 2. διέδραμον
 Ran-upon, to, κύρω, fut. κύρσω
 Rush, to, δρυνμαι
 Rush-forward, to, αἵσσω, ξω
 Rush-imperiously, to, δριμόμαι, ήσουμαι
 Rush-on, to, εφορμάω, ήσω
 Rush-through, to, διέσσω, ήξω
 Rush-up, to, ανήσσω, ξω
 Rush-ye, σεύσθε
- S
- Sacred, ἱερὸς, ἀ, ἐν; ἱερὸς, ἀ, ὁν; ἅγιος, a, ον
 Sacred-place, ἱερὸν
 Sacrifice, θυσία, ας
 Sacrifice, to, θύω, σω
 Sacrifice-for, to, προθύω, σω
 Sacrilege, ιεροσύλια, ας
 Sad, λυγρὸς, ἀ, ὁν
 Sad, to be, δυσφρονέω, ήσω
 Sadness, πένθος, εος
 Safe, αρτεμῆς, ἔς, i. σῶς
 Safe-guard, αμυντήριον
 Safely, οχυρῶς
 Safety, ασφάλεια, ας; σωτηρία, ας
 Said-he, ἦ δ' ὁς
 Sail, πλόος, οὐς; gen. δου, οῦ
 Sail, to, πλέω, fut. πλεύσω
 Sail-down, to, καταπλέω, εύσω
 Sail-from, to, εκπλέω, εύσω
 Sail-into, to, εσπλέω, εύσω
 Sail-out, to, εκπλώω, ώσω
 Sail-through, to, διεκπλώω, ώσω
 Sail-without, to, εκπλόω, έξω
 Sailing, a, πλόος, οῦς; δου, οῦ
- Sailing-round-the-enemy, a, περιπλόος, ους; δου, οῦ
 Sailing-through-the-enemy, a, διέπιπλόος, ους; δου, οῦ
 Sailor, ναυβάτης, ου; ναύτης, ου; πλωτὴρ, ηρος
 Saitian, Σαΐτικὸς, ἡ, ὁν
 Sake, χάρις, ιτος, ἥ
 Salamis, Σαλαμῖς, ινος, ἥ
 Salt, ἄλς, gen. ἄλδος, δ
 Salutation, πρόσφθευμα, ατος
 Salute, to, ασπάζομαι, σομαι
 Salute-in-return, το, αντασπάζομαι, σομαι
 Same, αυτὸς, ἡ, ὁ
 Samian, Σάμιος, a, ον
 Samos, Σάμος, ἡ
 Sand, ψάμαθος, ἥ
 Sanguinary, αίματόεις, εστα, εν
 Sardis, Σάρδεις, αν, έων, Ionic Σάρδης, των
 Satisfied, to be, χορτάζω, σω
 Satisfy, to, αρκέω, έσω
 Satrap, σατράπης, ου
 Saturn, Κρόνος
 Saturn, the son of; Κρόνις
 Save, (prep.) πλὴν
 Save, to, σώζω, σω
 Save-from, το, εκσώζω, σω
 Savor, to, δέω
 Saw-asunder, to, πρίω, σω
 Saw-off, to, εκπρίω, σω
 Say, to, λέγω, ξω; εἶπω, a. 2. εἶπον
 Say-against, to, κατέπω, a. 2. εἶπον
 Say-among, to, ενέπω, ποëτ, εννέπω
 Say-of, to, λέγω, ξω
 Say-out, to, εξέπω, a. 1. εξεῖπα
 Say-over, to, επιλέγω, ξω
 Saying, φήμη, ης
 Sermandrius, Σκαμάνδριος
 Scarcely, μόλις
 Scarcity, σπάνισ, εως, ἥ
 Scarcity-of-provisions, στροδόσια, ας
 Scatter, to, σκαρπέζω, σω
 Sceptre, σκῆπτρον
 Science, μάθημα, ατος
 Scorn, λώβη
 Scull, κρανίον
 Scylla, Σκύλλα, ης
 Scythian, Σκυθικὸς, ἡ, ὁν
 Scythian, a, Σκύθης, ου; pl. Σκύθαι, ον, Ion. έων
 Sea, θάλασσα, ης; θάλαττα, ης; πόντας

- Sea-fight, ναυμαχία, πς
 Seal, to, σφράγιζω, σω
 Search, to, ερευνάω, ήσω
 Search-out, ιο, εξιστορέω, ήσω
 Season, καιρός
 Seat, ἕδρα, ας; θάκος (ᾶ)
 Second, δεύτερος, α, ον
 Secure, ασφαλής, ἐς; comp.—έστε-
 ρος, α, ον
 Securely, ασφαλῶς
 Security, ασφάλεια, ας
 Sedition, σπάσις, ιος, εως, ἥ
 See, to, βλέπω, ψω
 See-clearly, to, διαβλέπω, ψω
 See-in, to, ενοράω, ἀσω
 See-into, to, εισεῖδω, α. 2. εἰσιδον
 See-to, to, προσεῖδω, α. 2. πρόσιδον
 Seed, σπέρμα, ατος
 Seek, to, ζητέω, ήσω
 Seek-for, to, διζημαι
 Seem, to, δοκέω, δοκήσω and δόξω
 Seem-like, to, είκω, ξω, pf. mid.
 οῖκα, έοικα
 Seer, χρησμολόγος
 Seize, to, ἀρπάζω, σω
 Seize-down-upon, to, καταλαμβάνω,
 a. 2. κατέλαβον
 Seize-on, to, αἱρέω, ήσω, a. 2. εἷλον
 Seize-upon, to, επιλαμβάνω
 Seizure, ἀρπαγὴ, ἦς
 Self, αὐτὸς, ἡ, ὁ
 Self-conceit, καταφρόνησις, εως, ἥ
 Sell, to, πωλέω, ήσω
 Selves, αυτοὶ^l
 Semele, Σεμέλη, ης
 Semiramis, Σεμίραμις
 Senate, βουλὴ, ἦς
 Senate-house, βουλευτήριον
 Send, to, πέμπω, ψω
 Send-a-herald, to, επικηρῦκενομαι, εύ-
 σοραι
 Send-away, to, αποπέμπω, ψω; απο-
 στέλλω, ελῶ
 Send-away-from, to, αποστέλλω, ελῶ
 Send-away-privately, to, ὑπεκπέμπω,
 ψω
 Send-back, to, μεθίημι, pf. μεθῆκα,
 ροῦτ. μεθέηκα
 Send-from, to, εκπέμπω, ψω
 Send-off, to, αποπέμπω, ψω; εκπέμπω,
 ψω
 Send-out, to, αφίημι, fut. αφήσω
 Send-with, to, συμπέμπω, ψω
- Sense, φρένες, ὄν, αξ
 Sensible, more, συνετώτερος, α, ον
 Sentence, ψῆφος, ἥ
 Separate, to, χωρίζω, σω
 Sepulchre, τάφος
 Serious, to be, κατασπουδάζομαι, σομας
 Serpent, ὄφις, εως, δ
 Servant, θεράπων, οντος
 Servants, θεραπέα, ας
 Serve, to, λατρεύω, σω
 Serve-in-the-army, to, στρατεύομαι,
 σοραι
 Service, δουλεία, ας
 Serviceable, επιτήδειος, α, ον
 Servile, δούλιος, α, ον
 Servitude, λατρεία, ας
 Sesostris, Σέσωστρις, ιος
 Set (as the sun), to, κατάδει, a. 2.
 κατέδυν
 Set-fire-to, to, πρήθω, σω
 Set-hand-to, to, επιχειρέω, ήσω
 Set-his-mind-on, to, επιβάλλομαι
 Setting, δύσις, εως, ἥ
 Settle, to, καταλύω, σω
 Seven, ἔπτα
 Seven-and-twenty-times-as-much-
 as, ἔπτακαιεικοσαπλάσιος, α, ον
 Seven-hundred, ἔπτακειοι, αι, α
 Seventh, ἔβδομος, η, ον
 Seventy, ἔβδομηκοντα
 Sever, to, διουρίζω, σω
 Severe, βαρὺς, εῖα, ὑ
 Shade, to, καλύπτω, ψω
 Shade-over, to, καταστέφω
 Shades, νέρτεροι
 Shadow, to, σκιάζω, σω
 Shady, σκιερὸς, ἡ, δν
 Shake, to, σείω, σω
 Shame, αισχύνη, ης
 Shameful, αισχρὸς, ἡ, δν; superl. αι-
 σχιστος, η, ον
 Share, to, μετέχω, fut. μεθέξω
 Sharp, οξὺς, εῖα, ὑ
 Sharp-mouthed, οξύστομος
 Sharpen, to, θήγω, ξω
 Sharply, επιζαφελῶς
 Shave-the-head, to, κείρομαι
 She, ἡδε, gen. τῆσδε
 She-who-reigned, ἡ ἀρχάσσα
 She-who-was-queen, ἡ γενομένη βα-
 σίλεια
 She-would-not-be-glad, οὐ κεν κεχά-
 ροιτο

Shear-off, **to**, αποκείρω, ερῶ
 Shed, **to**, χεύω, σω
 Shed-tears, **to**, δακρυρύθοιω, ήσω
 Sheep, πρόβατον
 Sheltered, ανήνεμος, ον
 Sheltering, α, σκέπασμα, ατος
 Shepherd, ποιμὴν, ἔνος
 Shield, ασπὶς, ἴδος, ἡ; σάκος, εος
 Shine, **to**, λόρπω, ψω
 Shine-out, **to**, εκλάμπω, ψω
 Ship, ναῦς, gen. νᾶδς, Att. νεῶς, Ion. νῆδς, ἥ
 Ship-building, (adj.) ναυπηγικὸς, δν
 Shoes, ὑποδήματα, ων
 Shoot, **to**, τοξεύω, σω
 Shooting, ἐφεσις, εως, ἥ
 Shore, θίν, ἵνδς, δ, ἥ
 Short, ολίγος, η, ον
 Short-cloak, χλανίδιον
 Short-of, **to be**, δεῖξω, ήσω
 Shoulder, ὄμοσ
 Shout, α, βοή, ης
 Shout, **to**, κελαδέω
 Shout-out, **to**, κλάζω, γξω
 Shouting, α, κραυγὴ, ης
 Shove, **to**, ελαστεκω
 Show, θεωρία, ας
 Show, **to**, δηλώω, ώσω
 Show-clearly, **to**, αποδείκνυτι, εἰξω
 Show-down, **to**, καταδείκνυμι, εἰξω
 Show-the-way, **to**, ἡγέομαι, ήσομαι
 Shower, έδωρ, ατος, τδ
 Shower-of-snow, νιφετὸς
 Shrill-voiced, λιγύφθογγος, ον
 Shudder, **to**, σέβομαι
 Shudder-at, **to**, ταρβέω
 Shut-in, **to**, εγκλείω, σω
 Shut-in-together, **to**, συνειλέω, ήσω
 Shut-out, **to**, αποκλείω, σω
 Shut-up-together, συγκλητίζω, σω, a. 1.
 συγκλήτισα

Shutting, α, απόκλεισις, εως, ἥ
 Sicily, Σικελίη, ας
 Sicinnius, Σικίννιος
 Sick, **to be**, νθεω
 Sickness, νθσος, ἥ
 Sicyonians, Σικυώνιοι
 Siege, πολιορκία, ας
 Sight, α, θέαμα, ατος
 Sign, σημεῖον; σῆμα, ατος
 Signify, **to**, σημαίνω, ανῶ
 Silent, ακέων, masc. and fem.
 Silent, **to be**, σιγάω, ήσω

Silently, σιγά
 Silly, φλαῦρος, α, ον
 Silver, αργύριον; ἀργυρός
 Silver, (adj.) αργυρέος, α, ον
 Similar, δμοιος, α, ον
 Simmias, Σιμμίας, ον
 Simplicity, αφέλεια, ας
 Sin, ἀμαρτία, ας
 Sin, **to**, ἀμαρτάνω, fut. ἀμαρτῆσω, a. 2.
 ημαρτον
 Sin-thoroughly, **to**, εξαμαρτάνω
 Since, επει
 Since-indeed, επειδὴ
 Sinful, αλιτηρίος, α, ον
 Sing, **to**, αειόω, σω; φῶ, σω
 Sing-of, **to**, φῶ, fut. φσω, with an
accus.
 Singer, αοιδὸς
 Singing, (subst.) αοιδὴ, ης
 Single, ίνς, α, ον
 Sink, **to**, καταδύω, σω
 Sinner, ἀμαρτωλὸς
 Sinope, Σινώπη, ης
 Sister, αδελφὴ, ης; ξύναιμος
 Sit, **to**, έζομαι; ήμαι; θάσσω
 Sit-at, **to**, πρόσημαι
 Sit-down, **to**, καθέζομαι; καθίζω
 Sit-upon, **to**, εφῆμαι
 Six, ἕξ
 Six-hundred, ἔξακτοιοι, αι, α
 Sixteen, ἔκκατδεκα
 Sixth, ἕκτος, η, ον
 Sixtieth, ἔξηκοστδς, η, δν
 Sixty, ἔξηκοντα
 Size, μέγεθος, εος; Ionic μέγαθος, εος
 Skilful, τεχνικὸς, ἥ, δν
 Skill, ερπερία, ας
 Skilled, ἰδρις
 Skilled-in, επιστήμων, ον
 Skin, χροῦς, οδς, δ
 Skip, **to**, σκιρτάω, ήσω
 Skulk, **to**, μιμνάζω
 Slacken, **to**, ανίημι, fut. ανήσω
 Slaughter, σφαγὴ, ης
 Slave, δρὼς, ωδς, δ; δοῦλος; ανδράπε-
δον
 Slavery, δουλεία, ας
 Slay, **to**, σφάζω, ξω, ἐσφαχα, ἐσφα-
γω
 Slay-utterly, **to**, εξεναρίζω, ξω
 Sleep, θνπως
 Sleep, **to**, καθεύδω; εῦκω
 Sleepless, ἀϋπνος, ον

- Slender, λεπτός, ἥ, δν
 Slight, βραχύς, εῖα, ὑ
 Slow, κακός, ἥ, δν
 Slower, βράσσων, ον
 Slowly, βραδέως
 Slumber, to, καθεύδω
 Small, ολίγος, η, ον ; μικρός, ἄ, δν
 Small-buckler, πελτη, ης
 Smell, α, οεῦῃ, ἥς
 Smell, to, δῶ, impf. ᾠζον, Dor. ᾠσ-
 · ον, i. e. ᾠδον, fut. οζήσω
 Smerdis, Σμέρδης, ιος
 Smile, to, μειδάω, ήσω
 Smite, to, θείνω, ενῶ
 Smoke, καπνός
 Smoke, to, καπνόματι
 Smooth, λευρός, ἄ, δν
 Snare, δόλος
 Snatch, to, εξαρτάζω, σω
 Snatch-away, to, αναρπάζω, σω
 Snow, χιῶν, δνος, ἥ
 So, ὡς, ὡς
 So-as, ὡστε
 So-far, εἰς τόσονδε
 So-far-as, τόσον ὅσον
 So-great, τοσοῦτος, αντη, οὗτο ορ οὐ-
 · τον ; τοσόδε, ήδε, ένδε
 So-greatly, οὔτως ; τόσον
 So-little, τοσοῦτος, τοσαύτη, τοσοῦτον
 So-long, τέως
 So-many, τόσος, η, ον
 So-much, τοσοῦτον ; τοσούτῳ
 So-much-as, ον τὸ πλέον αλλὰ
 So-light, τοσοῦτος, η, ον
 So-that, ὡστε
 So-that-it-was astonishing, εἰς ἔκπλη-
 · ξιν
 So-that-she-shall-not-kill, τὸ μὴ κτεί-
 · ναι
 So-that-they-rendered-them-inca-
 · pable, ὡστε εκείνους απεστερηκέναι
 Sober, to be, ηῆφω, ψω
 Socrates, Σωκράτης, ους, acc. εα, ην,
 · voc. εἰς
 Soft, ἀπαλός, ἥ, δν
 Sogdiani, Σογδιανοί
 Sojourn, to, επιδημέω, ήσω
 Sojourner, ἐποικος
 Solace, παραμύθιον (ὑ)
 Soldier, στρατιώτης, ου, ὁ
 Solemn, σεμνός, ἥ, δν
 Solon, Σόλων, ωνος
 Solve, to, διέπω, a. 2. διεῖπον
 Some, τις, τι, gen. τινος, ἔνιος
 Some-one, τις, τι, gen. τινος
 Some-particular-person, δεῖνα, gen.
 · δεῖνα, δεῖνατος, δεῖνος
 Some-time-ago, εἰς πολλοῦ, i. e. χρό-
 · νον
 Somewhere, πού
 Somewhither, ποι
 Son, παῖς, παιδός ; νίδος ; τέκνον
 Son-of-Æacus, Αιακίδης, ον
 Son-of-Melanippus, Μελανιππίδης, ον
 Son-of-Saturn, Κρονίδης, ον ; Κρο-
 · νίων
 Son-of-Tydeus, Τυδείδης, ον
 Song, αοιδὴ, ἥς
 Soon, τάχα
 Sooner-than, πρὸ
 Soothe, to, θέλγω, ξω
 Soothsayer, μάντις, εως, δ
 Sooty, αιθαλόεις, δεστα and οὐσσα, δεν
 Sophist, σοφιστὴς, οῦ
 Sophocles, Σοφοκλῆς, έως
 Sorrow, αλγηδῶν, δνος, ἥ
 Sorrow-enduring, ταλαιπωρος, ον
 Sorrowful, πενθικῶς ἔχων
 Sorry, λῦπρός, ἄ, δν
 Sort, εἶδος, εος
 Soul, ψυχὴ, ἥς
 Sound, βοὴ, ἥς
 Sound, to, κτυπέω, ήσω
 Sounding-under-the-tread - of - hor-
 · ses, ίπποκροτος, ον
 South, μεσημβρία, ας
 Sovereign, δεσπότης, ον
 Sovereignty, τυραννίς, ίδος, ἥ
 Sow, ὕς, gen. δνος
 Sowing, a, σπόρος
 Space between-the-armies, μεταίχ-
 · μιον
 Spare, to, φειδομαι, σομαι
 Sparta, Σπάρτη, ης
 Speak, to, λέγω, ξω
 Speak-against, to, κατερεῖν
 Speak-among, to, μεταυδάω, ήσω
 Speak-badly-of, to, κακολογέω, ήσω
 Speak-first, to, προαγορέων, σω
 Speak-forth, to, προαγορέων, σω
 Speak-ill-of, to, κακῶς λέγω
 Speak-in answer, to, αντιφωνέω, ήσω
 Speak-of, to, λέγω, ξω, with acc.
 Speak-out, to, ανδάω, ήσω
 Speak-to, to, ανδάω, ήσω
 Speak-truth, to, αληθεύω, σω

- Speak-well-of, to, εὐλογέω, ἥσω
 Speak-with, to, διαλέγω
 Speaker-of-good-tidings, εὐφημος, ον
 Speaking-the-same-language-with,
 διμύγλωσσος, ον
 Spear, ἔγχος, εος; εγχεια, ας
 Spear-bearer, δορυφόρος
 Speciously, καλῶς
 Spectacle, θέα, ας
 Spectator, θεάτης, ου
 Speculate-on, to, σκέπτομαι, ψομαι
 Speech, λόγος
 Speed, σπουδὴ, ἥς
 Speed, to, επείγομαι
 Speediest, τάχιστος, η, ον
 Speedily, καρπαλίμως
 Spend, to, ανασιμβω, ὡσω
 Spend-one's-youth-among, to, συ-
 καθηβάω, ἥσω
 Spirit, θῦμδς
 Spit, to, αποπτώω, ὑσω
 Spite, μῆνιμα, ατος
 Spleen, σπλήν, ηνδς, δ
 Splendid, φαεινδς, η, δν
 Splendidly, πλουσίως
 Splendor, φέγγος, εος
 Split, to, διαιρέω, a. 2. διεῖλον
 Spoil, to, απορρίω, σω
 Spoils, ἔναρα, ων
 Sponge, σπόγγος
 Spontaneous, αυτόματος, ον
 Spouse, τύμφη, ης
 Sprain, σπασμα, τδ
 Spring, a, κρήνη, ης
 Spring, the, έαρ, ρος; ήρ, ρος, τδ
 Spring, to, γίνομαι, a. 2. εγενόμην
 Spring-in, to, εμφώω, υσω, εμπέφηκα
 Spring-from, to, εκγίνομαι, a. 2. εξε-
 γενόμην
 Spring-up, to, φύω, σω
 Sprinkle, to, πάσσω, δσω
 Spun-threads, νήματα, ων
 Spurious, σκότιος, α, ον
 Spy, κατάσκοπος
 Stable-horse, σταῦρος ἵππος
 Stadium, στάδιον; στάδιος
 Stag, ἔλαφος
 Stake, σταυρὸς
 Stall, σταθμός
 Stand, to, ἰστημι, pf. ἐστακα, a. 2.
 ἴστην, fut. mid. στήσομαι, pf. ροëτ.
 part. ἐστεῶς, ωτος
 Stand against, to, ὑπομένω, ενῶ, Ionic
 γνέω
 Stand-away, to, a. 2. απέστην
 Stand-by, to, παρίστημι
 Stand-off, to, αφέστημι
 Stand-over-against, to, ανθίστημι, a.
 2. αντέστην
 Stand-round, to, αμφίστημι, a. 2. αμ-
 φίστην
 Stand-round-about, to, περιστημι, a.
 2. περιέστην
 Stand-up, to, ανίστημι, a. 2. ανέστην
 Stand-up-above, to, ὑπανίσταμαι
 Star, ἀστρον
 State, πολιτεία, ας
 State-of-living, βίος
 Statement, βῆματα, ων, τὰ
 Statuary, ανδριαντοποιία, ας
 Statue, ἄγαλμα, ατος
 Stay, to, μένω, ενῶ
 Staying, a, μονὴ, ἥς
 Steady, βέβαιος; a, ον
 Steal, to, κλέπτω, ϕω
 Steel, χάλυψ, υβος, δ
 Steer, to, κυβερνάω, ἥσω
 Stern, πρύμνα, ης
 Still, (adv.) ξτι; νῦν
 Still, to be, σιωπάω, ἥσω
 Stimulate, to, οξύνω, υνῶ; παροξύνω
 Sting, κέντρον
 Stir-up, to, εγείρω, ερῶ
 Stolen, κλοπαῖος, α, ον
 Stone, λίθος; λᾶς, ἀσ, ὁ
 Stone, (adj.) λιθινος, η, ον
 Stone, to, λιθάζω, σω
 Stone-downright, to, καταπετρώω, ὡσω
 Stone-to-death, to, καταλεύω, σω
 Stool, θρῆνυς, νος, δ
 Stop, to, επισχέω
 Storm, θύελλα, ης
 Storm-at, to, βρῆμομαι, ώσομαι
 Stormy, συσχείμερος, ον
 Stout-hearted, ταλακάρδιος, ον
 Straight, ενθὺς, εῖτα, δ
 Strange, αλλοθροος, ον
 Stranger, ξένος
 Strangury, στραγγουρία, ας
 Stratagem, βούλευμα, ατος
 Stream, ρεῖθρον; ρέεθρον; ροδ
 Street, αγονά, ας
 Strength, βία, ας; μένος, εος
 Strenuous, θοῦρις, ιδος (fem.)
 Stretch-against, to, αντιτείνω, εν
 Stretch-at-length, to, τείνω, ενῶ
 Stretch-forth, to, εκτείνω, ενῶ
 Stretch-forward, to, οριγνάσματ

- Stretch-out, **to**, τανθω, θσω
 Strife, ἑρις, ιδος, ιος, ή
 Strike, **to**, τύπτω, ψω
 Strike-to, πλησσω, 2 aor. to strike
 the body, επληγον; the mind, επλα-
 γον.
 Strike-with, **to**, ξυμβάλλω, αλῶ
 Strip, **to**, μουνδω, ισω
 Strip-of, **to**, στερεω, ήσω and έσω
 Strip-off, **to**, εκδόω
 Strive, **to**, ερίζω, σω
 Stroke, πληγή, ης
 Strong, ισχυρδς, ά, δν
 Strong, **to** be, ισχώ, θσω
 Struggle, αεθλος
 Struggle, **to**, αεθλεω; αεθλεύω; πα-
 λαίω, σω
 Study, **to**, εκμελετάω, ήσω
 Stuffing, πίλος
 Stupid, τεθηπως, υτα, θς
 Subdue, **to**, δαμάω, άσω
 Subdued-by, ήσων
 Subject, (adj.) θπήκοος, ον
 Subject, **to**, καταστρέφομαι, ψομαι
 Subjugate, **to**, χειρόω, θσω
 Subjugation, καταδούλωσις, εως, ή
 Sublime, αιπής, είτα, θ
 Submit, **to**, θπακούω, θσω
 Subsequently, εἴτα
 Substance, ουσία, ας
 Subtract, **to**, αποαιρέομαι
 Succeed, **to**, πράσσω έθ
 Succeed-to, **to**, διαδέχομαι
 Successes, τὰ κατωρθωμένα
 Succession, διαδοχή, ης
 Successory, διάδοχος, ον
 Succour, αρωγή, ης
 Succour, **to**, βοηθέω, ήσω
 Such, τοιοῦτος, τοιαύτη, τοιοῦτο ορ τοι-
 οῦτον; τοιιδος, ήδε, δνδε
 Such-a-pass, τοιοῦτο
 Such-as, ολος, α, ον
 Sudden, αιφνίδιος, α, ον
 Suddenly, αιψα
 Sue, **to**, διώκομαι, ξομαι
 Suffer, **to**, πάσχω, fut. παθήσω, fut.
 mid. πείσομαι, a. 2. έπαθον, pf. mid.
 πέπονθα, πέποσθα
 Suffer-long, **to**, μακροθυμέω, ήσω
 Suffer-me-to-cast-out, άφες εκβάλω
 Suffering, πάθος, εος; πάθημα, ατος;
 πένθος, εος
 Sufficient, ἀρκιος, ον
 Sufficiently, αποχρώντως; ίκανά
 Suggested, διδακτδς, ή, δν
 Suggestion, νουθέτημα, ατος
 Suit, **to**, ἀρμόσττω, δσω
 Suitable, most, ωφελιμώτατος, η, ον
 Suitably, εικότως
 Suitor, μνηστήρ, ηρος, δ
 Sullen, σιωπηλός, ή, δν
 Sum-up, **to**, συλλαμβάνω, a. 2. συνέ-
 λαβον
 Summarily, συλληβδην
 Summer, θέρος, εος
 Summing-up-all-together, συνελῶν
 Summit, στεφάνη, ης
 Sun, ήλιος
 Sundry, πολύτροπος, ον
 Sunless, ανήλιος, ον
 Superfluity, τὰ περιττά
 Superfluous, περιττός, ή, δν
 Superintendent, **to**, επιστατέω, ήσω
 Superior, καθυπέρτερος, ον
 Superior-to, κρέσσων, ον
 Superior-to, **to** be, περίειμι
 Superior-to - our - enemies, αμείνους
 τῶν πολεμίων
 Supervise, **to**, επισκοπέω
 Supine, βάθυμος, ον
 Suppliant, ίκέτης, ον
 Supplicate, **to**, ίκνεόμαι
 Supplication, λιτή, ης
 Supply, **to**, πορίζω, σω
 Support, τροφή
 Support, **to**, βόσκω
 Supporter, προστάτης, ον
 Suppose, **to**, δοκέω, ήσω
 Suppress, **to**, στγάω, ήσω
 Supreme, θπέρτατος, η, ον
 Sure, σαφής, ές
 Surely, δή
 Surfeit, πλησμονή, ης
 Surpass, **to**, θπερβάλλω, perf. θπερβί-
 βληκα
 Surpass-in-beauty, **to**, καλλιστενομαι,
 σομαι
 Surprising, θαυμάσιος, α, ον
 Survey, σκέψις, εως, ή
 Survey, **to**, θεωρέω, ήσω
 Survive, **to**, λείπομαι, ψομαι
 Suspect, **to**, οίμαι; θποπτευω
 Suspend, **to**, κρεμάω
 Suspicious, θποπτος, ον
 Suspicious-of, **to** be, θπονοίω, ήσω
 Sustain, **to**, βαστάζω, σω

Swallow, a, χάστημα, ατος
 Sway, to, ανάστω, ξω
 Swear, to, δρυνῦμε, fut. ομδσω; ομνύω
 Swear-by, to, δρυνῦμε
 Sweat, to, ἰδρώω
 Sweet, γλυκερδες, ἄ, δν
 Sweeter, γλυκίων, ον
 Sweetly, ἡδέως
 Swell-of-the-sea, κλύδων θαλάσσιος
 Swift, θοδς, ἄ, δν; ταχὺς, εῖαι, ὁ
 Swiftness-of-foot, ποδώκεια, ας
 Swine, ὕες, ὄν
 Sword, ξίφος, εος
 Syennesis, Συεννεσίς
 Syracuseans, Συρακούσιοι
 Syracuse, Συράκουσαι, ὄν
 Syria, Συρία, ας
 Syrians, Σύροι
 System-of-arming, ὅπλισις, εως, ή

T

Table, τράπεζα, ης
 Tablet, δέλτος, ή
 Tail, οὐρὰ, ἄς
 Take, to, λαμβάνω, fut. λήψομαι, a. 2.
 έλασθον
 Take-a-blessing, χαῖρε
 Take-a-part, to, κοινωνέω, ἥσω
 Take-a-station, to, αντίζομαι, σομαι
 Take-alive, to, ζωγρέω, ἥσω
 Take-an-oath, to, δρκωμοτέω, ἥσω
 Take-aside, to, παραιρέω, ἔσω
 Take-away, to, απαίρω, fut. απαρῶ
 Take-away-one's-self, to, απαλλασ-
 σομαι
 Take-away-from, to, απανράω, ἀσω
 Take-care, to, φροντίζω, σω
 Take-courage-with - regard - to, to,
 θαρσέω
 Take-from, to, αφαιρέω, a. 2. αφεί-
 λον
 Take-hold-of, to, λαμβάνω, fut. λή-
 ψομαι, pf. εἰληφα, a. 2. έλασθον
 Take-ill, to, ὀνσχεραίνω, ανῶ
 Take-in-hand, to, εγχειρέω, ἥσω
 Take-notice, to, κατανοέω, ἥσω
 Take-notice-of, to, καταμανθάνω, κα-
 ταμαθῆσω
 Take-off, to, αιρέω; αναιρέω, ἥσω
 Take-place, to, συμβαίνω, fut. συμβή-
 σω, a. 2. συνέβην
 Take-the-votes-of, to, επιψηφίζω, σω

Take-their-rise, they, ἀρχονται
 Take-up, to, αναλαμβάνω
 Take-vengeance-on, to, τίω, σω
 Taken-captive, to be, a. 2. ἀλῶναι,
 fut. ἀλώσεσθαι. They were taken-
 captive, ἡλωσαν
 Taken-in-the-act, to be, ἀλίσκομαι
 Taking, a, ἄλωσις, εως, ή
 Talent, τάλαντον
 Talk, to, λέγω, ξω
 Talk-freely, to, παῤῥησιάζομαι, σομαι
 Talk-nonsense, to, φλυάρέω, ἥσω
 Talthybius, Ταλθύβιος
 Talus, Τάλος
 Tainarisk, μυρίκη, ης
 Tame, to, δαμνάω, fut. δαμάσω, a. 2.
 έδαμον
 Tanagra, Τανάγρα, ας
 Tapestry, τάπης, ητος, ὁ
 Tarentines, Ταραντῖνοι
 Targeteer, τοξοτης
 Tarquin, Ταρκύνιος
 Tarry, to, διατρίβω, ψω
 Taste, to, γεύομαι, σομαι
 Taught, δεδαημένος, η, ον
 Taunt, to, σκώπτω, ψω
 Tax, φόρος
 Teach, to, διδάσκω, ξω
 Teacher, διδάσκαλος, δ, ή
 Tear, δάκρυνον
 Tear-in-pieces, to, διασπᾶω
 Teem, to, βρίθομαι
 Tegeetans, Τεγεῆται, ὄν
 Telemachus, Τηλέμαχος
 Tell, to, φράζω, σω
 Tellus, Τέλλος
 Temper, φύσις, ιος, εως, ή
 Temperate, επιεικής, ἐς
 Tempest, χειμῶν, ὄνος, ὁ
 Temple, νᾶς, Ιον, νηδς
 Temple (of the head), κερρή, ης
 Temple-of-Juno, Ἡραῖον
 Temple-robbet, ιερόσυλος
 Temporary, πρόσκαιρος, ον
 Ten, δέκα
 Ten-thousand, μύριοι, αι, α
 Ten-thousand, a, μύριάς, ἀδος, ή
 Ten-thousandth, μύριοστὸς, η, δν
 Tend, to, στείχω, ξω
 Tendency, επιθύμια, ας
 Tenedos, Τένεδος, ή
 Tent, σκηνὴ, ης
 Tenth, δέκατος, η, ον

- Terminate (a war), *to*, διαπολεμέω
 Termination, τελευτὴ, ἡς
 Terrible, δεινὸς, ἡ, ὁν
 Terrify, *to*, εκφοβέω, ἡσω
 Territory, χώρα, *as*
 Terror, δέος, εος
 Testify, *to*, απομαρτύρομαι, υροῦμαι
 Teucer, Τεῦκρος
 Thales, Θαλῆς, οὐς
 Thamyris, Θάμυρις, *ιδος*
 Than, ἡ
 Than-is-fitting, τοῦ δέοντος
 Than-the-man-who-lives-from-the-earnings-of-the-day, τοῦ εφ' ἡμέρην
 ἔχοντος
 Thanks, χάρις, *ιτος*, ἡ
 Thasians, Θάσιοι
 That, εκεῖνος, η, ο; κεῖνος; αυτὸς, ἡ,
 ὁ
 That, (i. e. in order that,) ὡς
 That, (conj.) ὡς, ὅτι. As, I know
 that it was so
 That-at-least, ὅγε, ἥγε, τόγε
 That-I-am, γεγώς
 That-I-shall-not-go-unthanked, οὐκ
 αχαρίστως μοι ἔξειν
 That - I - should - chance - to - have -
 been-sent for, εμὲ κληθέντα τυχεῖν
 That-it-is-right, δεῖν
 That-it-would-not-be, οὐκ ἀν τίναι
 That-not, ὡς μὴ
 That-the-Trojan-territory - belong-
 ed, μετεὸν τῆς Ιλιάδος χώρας
 That-there-were, τὸ γεγενῆσθαι
 That-they-would-not-have-been-
 able, οὐκ ἀν δυνηθέντες
 That-we-should-escape-the-notice -
 of, τὸ λεληθέναι ἡμᾶς
 That-you-may-hear, ὅπως κλύῃς
 That-you-should-not-die, τὸ μὴ θα-
 νεῖν
 The, δ, ἡ, τὸ; gen. τοῦ, τῆς, τοῦ
 The-one, δ ἑτερος or ἄτερος
 Theatre, θέατρον
 Theban, Θηβαῖος, α, ον
 Thebans, Καδμεῖοι, αν; Θηβαῖοι
 Thebes, Θήβη, ης
 Thief, λῃστής
 Theft, κλοπὴ, ἡς
 Their, σφές, ἡ, δν; σφέτερος, α, ον
 Their-country, ἡ αὐτῶν i. e. γῆ
 Them, (acc.) αυτοὺς, σφέας, σφας, τοῦ-
 τονς; gen. σφῶν, &c.; dat. σφισι,
 σφι, &c.
- Themis, Θέμις, ιστος, *ιδος*
 Themistocles, Θεμιστοκλῆς, ἕος, οὐς
 Themselves, αυτοὶ and αὐτοὶ, αἱ, ἡ;
 ἐαυτοὶ, αἱ, ἡ; σφεῖς αυτοὶ; dat.
 σφισι, σφι, &c.
 Then, τότε
 Thence, ἐνθεν
 Theodorus, Θεόδωρος
 Theramenes, Θηραμένης, ονς
 There, ταῦτη; ~ενταῦθα; αὐθι; ἐνθα;
 αυτοῦ
 There-are-some-who, ἐνιοι, αι, α
 There-is-a-participation-with, μέρος
 μέτεστιν
 There-is-no-participation-with, μη-
 δὲν μέρος μέτεστι
 There-might-be, ἀν ἦν
 Therefore, οὖν, placed after a word
 Thermopylæ, Θερμόπυλαι, ὄν
 These. Plural of This
 These - things - having - been - deter-
 mined-on, δόξαν ταῦτα
 Theseus, Θησεὺς, ἔως
 Thessalians, Θεσσαλοι
 Thetis, Θέτις, *ιδος*
 They εκεῖνοι, αν; σφεῖς, ὃν; αυτοὶ;
 οἱ
 They-advised-them-not, οὐκ ἔων
 They-have-come, ἥλθον
 They-laid-themselves-down, εκοιμή-
 σαντο
 They-should-revolt, αποστέωσι
 They-two, σφωὲ, σφὲ
 They-were-banished, ἐφθησαν εκπε-
 σόντες
 They-were-prompt, μέμασαν
 They-will-get-into-confusion, ταρά-
 ξονται
 Thief, φῶρ, ρδς
 Thigh, επιγουνὶς, *ιδος*, ἡ; μηρὸς
 Thin, λεπτὸς, ἡ, δν
 Thing, πρᾶγμα, ατος; χρῆμα, ατος
 Things-go-well-with-me, ἔχει καλῶς
 Things-which-have-happened, the,
 τὰ σύμβαντα
 Things-which-remain, the τὰ λοιπὰ
 τὰ επὶ τούτοις
 Think, *to*, νομίζω, σω,
 Think-likely, *to*, εικάζω, σω
 Think-of, *to*, νοέω, *ἥσω*
 Think-oneself-above, *to*, (inf.) ὑπερ-
 φρονεῖν
 Third, τρίτος, η, ον
 Thirst, *to*, διψάω, *ἥσω*

- Thirst-after, to, διψάω, ἥσω
 Thirty, τριάκοντα
 This, οὗτός, αὐτή, τοῦτο, gen. τούτου,
 ταύτης, τούτου; ὅδε, ἥδε, τόδε; αὐτὸς,
 ἡ, ὁ; Att. δός
 Thither, ενταῦθα
 Thoroughly-taken, κατελημμένος, η,
 ον
 Those, plural of That
 Those-in-power, οἱ δυνάμενοι
 Those-of-the-Grecians-who-were-taken-captive, οἱ ἀλόντες Ἑλλήνων
 Those-which-happened, τὰ γενόμενα
 Those-who-are-intelligent, οἱ φροντίζετες εὖ
 Those-who-consulted-the-oracles, οἱ μαρτυρόμενοι
 Those-who-dwell-in, οἱ νεμόμενοι
 Those-who-smell, οἱ οσμησάμενοι
 Those-who-were-born, οἱ γενόμενοι
 Those-who-wish, οἱ βουλόμενοι
 Thou, σὺ, gen. σου
 Though, περ
 Thought, δόξα, ης
 Thoughtfulness, φροντίς, ἔδος, ἡ
 Thoughtlessness, αβούλία, ας; Ionic,
 η, ης
 Thousand, χιλιοι, αι, α
 Thousandth, χιλιοστὸς, ἡ, ὁν
 Thrace, Θράκη, ης
 Thrasybulus, Θρασύβουλος
 Thrasymachus, Θρασύμαχος
 Thread, λίνον
 Threat, απειλὴ, ης
 Threaten, to, απειλέω, ἥσω
 Threaten-against, to, επαπειλέω, ἥσω
 Three, τρεῖς, τρία, gen. τριῶν
 Three-thousand, τρισχιλιοι, αι, α
 Three-times-as-much-as, τριπλάσιος,
 α, ον
 Thriopian, Θριάσιος, α, ον
 Thrice, τρὶς
 Thrice-wretched, τρισάθλιος, α, ον
 Thriving, βλαστὴ, ης
 Throne, θρόνος
 Through, διὰ
 Throughout, διὰ τέλους
 Throw, to, βάλλω, fut. βαλῶ, βλήσω
 Throw-a-bridge-over, to, ζυγνυμι
 Throw-down, to, βίπτω, ψω
 Throw-in, to, εμβάλλω, αλῶ
 Throw-into-confusion, to, θορυβέω,
 ἥσω
 Throw-like-a-quoit, to, δισκενώ, σω
 Throw-out, to, βίπτω, ψω
 Throw-round, to, περιβάλλω
 Throwing, a, βολὴ, ης
 Thrust, to, εμβάλλω, αλῶ, εμβέβληκα,
 ενέβαλον
 Thump, to, αράσσω, ξω
 Thunder, βροντὴ, ης
 Thunder-bolt, κεραυνὸς
 Thus, ὡς, ὥδε, οὕτω, οὕτως, αὕτως
 Thus-much, τοσοῦτον; τοσάδε;
 Thy, σὸς, ἡ, ὁν
 Tie, to, δέω, ἥσω
 Tie-fast, to, βνθμίζω, σω
 Tigris, Τίγρης, ητος, δ
 Timanor, Τιμάνωρ, ορος
 Timarchus, Τίμαρχος
 Timber-for-ship-building, ναυπηγη-
 στήη ὄλη
 Time, χρόνος
 Time-of-thought, ευφρόνη, ης
 Time-when-the-forum-was-full,
 πλήθουσα αγορᾶ
 Timid, δειλὸς, ἡ, ὁν; δειλαιος, α, ον
 Tire, to, κάρμω, a. 2. ἐκάμον
 Tissaphernes, Τισσαφέρνης, ἕος, ονς;
 acc. εα, ην
 To, ες; εις; πρὸς with acc.
 To-any-one, τῷ
 To-Athens, Αθηνᾶς
 To-be-assisted, τιμωρητέον
 To-be-cultivated, ασκητέον
 To-be-desired, επιθυμητέον
 To-be-drunk, εκποτέον
 To-be-fled, φευκτέον
 To-be-lived, βιωτέον
 To-be-pursued, διωκτέον
 To-be-undertaken, επιχειρητέον
 To-be-worsted, ήττητέον
 To-day, τῆμερον, τῆμερον
 To-day-at-least, τὸ μὲν τῆμερον εἶγας
 To-Megara, Μεγάραδε
 To-no-purpose, ἀλλως
 To-Pytho, Πυθώδες
 To-say-so, ἔπος ειπεῖν
 To-such-a-pitch, οὕτω
 To-that-place, εκεῖσε
 To-the-end-that, ἵνα
 To-the-fore-part, ες τὸ προθετεῖν, ες τὸ
 πρόσω
 To-the-ground, χαμᾶξ

- To-the-light, φῶσσε
 To-their-home, επ' οἴκου
 To-their-husbands, τοῖς αὐτῶν αν-
 δράσι
 To-this-purport, τοσαῦτα
 Together, ἥμα
 Together-with, ἥμα
 Toil, πόνος; μόχθος
 Toil, to, μοχθέω, ἥσω
 Toil-through, to, μογέω, ἥσω
 Token, χαρακτήρ, ἥρος, δ
 Tolerate, to, τλῆμι, ἔτλην
 Tomb, τάφος
 To-morrow, αὔριον
 Tongue, γλῶσσα, ἡς
 Too, ἄγαν
 Too-much, λίαν, ἄγαν
 Too-ready, ἐτοιμότερος, α, ον
 Too-simple, αμαθέστερος, α, ον
 Too-violently, ὑπὲρ ἄγαν
 Top, κάρηνον
 Torch, λαμπτήρ, ἥρος, δ
 Torment, to, δαίω, σω
 Tormentor, βασανιστής, ου
 Toss, to, βιπτέω, Ion.
 Toss-about, to, σαλεύω, ενσω
 Touch, to, επιμάρμαι, σομαι
 Touch-slightly, to, ψαύω, σω
 Tour, περίπατος
 Towards, ες; εις; πρὸς with acc.
 Tower, πύργος
 Town, ἀστυ, εος, τδ
 Tragedian, τραγῳδός
 Tragedy, τραγῳδία, ας
 Trained, τροβίων (?)
 Traitor, προδότης, ου
 Transaction, ἔργον
 Transgress, to, παραβαίνω
 Transgression-of-the-laws, παρανο-
 μὰ, ας
 Transport, to, ενέγχω
 Trap, ενέδρα, ας
 Travel, a, πορεία, ας
 Travel, to, πορεύομαι, σομαι
 Travel-away, to, αποβαίνω, a. 2. απ-
 βην
 Tread-down, to, καταπατέω, ἥσω
 Treat-with-contumely, to, πρόνοσ-
 λέω, ἥσω
 Treaty, σπονδὴ, ἡς
 Treble, τρίπλοος, δη, οον, and οῦς, ἡ,
 οῦν
 Tree, δένδρον; δένδρος, εος
 Tremble, to, τρέμω, εμῶ
 Trembling, (subst.) τρέμος
 Tremor, τρόμος
 Tresses, κόμαι, ὥν
 Trial, δίκη
 Triballus, Τρίβαλλος
 Tribe, ἔθνος, εος; φῦλλ
 Tribulation, ἄχος, εος
 Tribune, προστάτης, ου
 Tribute, τέλος, εος
 Tripod, τρίποντος, οδος, δ
 Trireme, τριήρης, εος, δ
 Trist, ἀθλιος, α, αν
 Træzenian, Τροιζηνιος, α, ον
 Trojan, (adj.) Τρωϊκός, ḷ, δν
 Trojan, a, Τρώς, ωδς
 Troops-in-battle-array, παράταξις,
 εως, δ
 Trophy, τρόπαιον; τροπαιον
 Trouble, πόνος
 Trouble, to, ταράσσω, ξιω
 Troublesome, ληπηρός, α, δν
 Troublesome, to be, ενοχλέω, ἥσω
 Troy, Τροία, ας
 Truce, σπονδὴ, ἡς
 True, αληθῆς, ἐς; αληθινός, ḷ, δν
 Truly, δῆτα after a word
 Trumpet, σαλπιγξ, γγος, ἡ
 Trust, to, πείθομαι, σομαι
 Truth, αλήθεια, ας
 Try, to, δοκιμάζω, σω
 Tumbler, κύλιξ, ικος, ḷ
 Tune, μέλος, εος
 Tunic, χιτών, ὕνος, δ
 Turn, μέρος, εος
 Turn, to, τρέπω, ψω; στρέψω, ψω
 Turn-away-from, to, αποτρέπομαι
 Turn-from, to, εκτρέπω, ψω
 Turn-of-mind, τρόπος
 Turner's-wheel, τόρνος
 Turning-off, a, αποτροπὴ, ḷ
 Tusculanians, Τυσκυλανοὶ
 Twelve, δώδεκα
 Twenty, είκοσι, είκοσιν before a vowel;
 undeclined
 Twice-as-much-as, διπλός, οῦς; δη,
 δη; δον, οῦν
 Twig, δρπηξ, ηκος, δ
 Two, δύο or δύν
 Two-hundred, διακόσιοι, αι, α; Ion.
 διηκόσιοι
 Two-thousand, δισχίλιοι, αι, α
 Two-fold, διπλός, οῦς; δη, δη; δον, οῦν

- Type, a, τύπος, ον
 Typhon, Τυφῶν, ὄνος
 Tyrannize, to, τυραννίω, ήσω
 Tyrant, τύραννος
 Tyre, Τύρος, ἡ
 Tyrrhenian, (sem.) Τυρσηνός, ἴδος
 Tyrrhenians, Τυρσηνοί
- U
- Ugly, ἀμορφός, ον
 Ultimately, ὑστερεού
 Ulysses, Οδυσσεὺς, ἥως, Ion. ηος; Οδυ-
 σεὺς
 Unable, to be, αδυνατέω, ήσω
 Unable-to-stand, δύστηνος, ον
 Unacquainted, ἀνήκοος
 Unanimity, δημονοία, ας
 Unbend, to, ανίημι
 Unbribed, ἀδωρός, ον
 Under, ὑπό¹
 Under-the - expectation - that - we -
 - shall-overcome, ὡς περιεσπομένους
 ἡμέας
 Undergo, to, ὑφίσταμαι
 Underneath, ἐνερθε
 Understand, to, αισθάνομαι, a. 2. ησ-
 θμην
 Understanding, φρὴν, ενδει, ἡ
 Undertake-with, to, ξυλλαμβάνω, fut.
 ξυλλήψομαι, a. 2. ξυνέλαβον
 Undertaking, εγχείρησις, εως, ἡ
 Undone, to be, δλυμαι, pf. mid. δλω-
 λα; απδλυμαι
 Unespoused, ἀνυψός, ον
 Unexpected, ἀελπτος, ον
 Unexpectedly, αελπτως
 Unfeeling, αναθθητος, ον
 Unfortunate, δύσποτος, αν
 Unfortunate, to be, δυστυχέω, ήσω
 Unfrequented, ἀβατος, ον
 Unfriendly, δυσμενής, ίς
 Unfruitfulness, ἀκάρπια
 Ungentle, αμειλιχος, ον
 Unhappiness, ατυχία, ας
 Unhappy, δυσδαιμων, ον; ἀθλιος, α, ον
 Unhappy-event, πάθος, εος
 Unhappy-in, to be, ενδυστυχέω, ήσω
 Unharmed, ὑγίης, ίς
 Unholy, ανδιος, ον; superl. ἀγατος,
 η, ον
 Unhonored, ἀτίμος, ον
 Unhurt, ἀνάτος, ον
- Uninhabited, ἀβροτες, ον
 Unite-with, to, προσγινομαι, a. 2. προ-
 σγενθμην
 Universal, κατά πάντα
 Unjust, ἀδικος, ον
 Unjustly, αδικως
 Unkindly-disposed, δύσνοος, ονς; ονη,
 ονν
 Unlawful, αθεμίστιος, ον
 Unlearned, αμαθης, ίς; superl. αμα-
 θέστατος, η, ον
 Unless, ει μή
 Unless-it-be, δη μή
 Unlooked-for, απροσδόκητος, η, ον
 Unlucky, ενδεής, ίς
 Unmeaning, κενδει, ή, δη
 Unpleasant, ατερπης, ίς
 Unprepared, ἀπαρασκευάστος
 Unpunished, απαθης, ίς
 Unruly, ἀτακτος, ον
 Unsacrificed, ἀσφακτος, ον
 Unseemly, αεικής, ίς
 Unsightly, αεικέλιος
 Unskilfully, απειρως
 Unspareingness, αφθονία, ας
 Unspeakable, ἀφρήτος, ον
 Unspotted, τέλειος, α, ον
 Unsuccessfully, κακῶς
 Unsupplied, ἀσκευος, ον
 Until, ἕως οὗ
 Until-we-find, πρότερον πρὶν ἀν λάβῃ
 τις
 Unto, εις, εις
 Untouched, ἀψαντος, ον
 Unveil, to, απογυμνώω, ώσω
 Unwashed, ἀλουτος, ον
 Unwept, ἀκλαυστος, ον
 Unwilling, ἀκων, ουσα, ον (ἀ)
 Unwilling, to be, οκνέω
 Unyoked, ἀχνξ, νγος
 Up-above, ανω
 Up-to, μέχρι
 Upbraid, to, δμοκλησάσκω
 Upon, επι
 Upset, to, μεταστρέψω, ψω
 Urbanus, Ουρβάνδς
 Urge, to, επάσσω, ξω
 Urge-beside, to, παρακελεύομαι
 Urge-on, to, επισπέρχω, ξω
 Urgent, to be, πολλός ἔγκειμαι
 Us, ήμας; of us, ήμων; to us, ήμιν
 Us (dual), νῷ, νῷ
 Use, χρεία; χρειώ, ή

Use, to, χράομαι, ήσομαι, pf. κέχρημαι;
they use, Ionic, χρέωνται
Useful, συμφέρων, ουσα, ον; most useful,
ωφελιμώτατος, η, ον
Useless, ἀλιος, α, ον
Usher, παιδαγωδς
Usual, νομιζόμενος, η, ον
Usual-abode, ήθος, εος
Utility, ωφέλεια, ας
Utter, to, λέγω, ξω
Utter-a-voice, τό, φωνέω, ήσω
Utterance, φώνηρα, ατος
Utterly-dead, being, καταθανῶν, ουσα,
δν
Utterly-destroy, to, εκπορθέω, ήσω
Utterly-perish, to, απόλλυμαι, α. 2.
απωλόμην
Utterly-slay, to, καταπέφιω

V

Vain, μεταράλιος, ον
Valley, φάραγξ, γγος, ή
Valor, αρετή, ης
Value, ή αξια
Value, to, αγω, ξω
Value-not, to, ουδαροῦ λέγω
Vanished, to be, οίχομαι, ήσοραι
Vanquish, to, επικρατέω, ήσω
Variegated, ποικίλος, η, ον
Variety, διαφορᾶ, ἄσ
Various, πάντοιος
Variously, πολλαχῶς
Vary, to, διαλλάσσω, ξω
Vastly, πάμπολυ
Vauntingly-allege-against, to, κατα-
φρονέω, ήσω
Vehement, λαβρὸς, ἄ, δν
Vehicle, δχημα, ατος
Vend, to, περνάσκω
Venerable, πότνιος, α, ον; αἰδοῖος, α,
ον
Venerate, to, ἀγαμαι
Vengeance, νέμεσις, εως, ή
Venus, Αφροδίτη, ης; Κύπρις, ιος
Verdant, χλωρός, ἄ, δν
Verily, αληθῶς
Verily-by, ιή
Versed, επιστήμων, ον
Versifying, α, ποίησις, εως, ή
Very, αυρδος, η, δ
Very, (adv.) πάνυ σφόδρα
Very-beautiful, περικαλλῆς, ἐς

Very-fiery, ζάπυρος, ον
Very-fine, πάγκαλος, ον
Very-glorious, ερικῦδης, ἐς
Very-grieved, to be, αγανακτέω, ήσω
Very-hard, ἀλγιστος, η, ον
Very-irritated, to be, μάλιστα περι-
ημεκτέω
Very-large, ἀσπετος, ον
Very-little, ελάχιστος, η, ον
Very-much, ισχῦρως
Very-quickly, μάλιστα
Very-shortly, εν βραχυτάτῳ
Very-soon, τάχιστα
Very-sweet, ηδιστος, η, ον
Very-unskilled, αξινετώτερος, α, ον
Vessel, ἀγγος, εος
Vessel, (ship,) πλοῖον
Vest, στόλισμα, ατος
Vex, to, κνίζω, σω
Victim, ιερὸν; πρόσφαγμα, ατος
Victory, νίκη (i)
Victuals, εδωδή
Vie, to, ἀμιλλάομαι, ήσομαι
View, θέα, ας; πρόσωψις, εως, ή
View, to, προσδέρκομαι, ξομαι
View-steadily, to, θεάομαι, ήσορας
Vigor, ις, ή
Vile, φαῦλος, η, ον
Vile-fellow, δ τυχῶν, τοῦ τυχόντος
Vilify, to, ονειδίζω, σω
Village, κώμη, ης
Vineyard, αλωδ, ἄσ
Violate, to, ασβέσω, ήσω
Violence, βία, ας
Violent, ισχῦρος, ἄ, δν
Violently, ισχῦρως
Violet, ιον
Virgin, παρθένος, ον, ή
Virtue, αρετή, ης
Virtuous, εσθλός, ή, δν
Visage, πρόσωπον
Vision, δψις, ιος, ή
Vitals, νηδὲς, θός, ή
Voice, αυδὴ, ης; φωνὴ, ης
Void, κενός, ἄ, δν; κενὸς, η, δν
Volsci, Ουδλουσκοι
Voluntary, ἔκονσιος, α, ον
Vote, ψῆφος, ή
Vote, to, ψηφίζομαι, σομαι
Vote-against, to, καταψηφίζομαι, σοραι
Vow, to, εὐχομαι, ξομαι
Voyage, πλόος, ους; gen. πλόον, ους
Vulcan, "Ηφαιστος

W

Wage, to, στρατεύω, σω
 Wage-war, to, πολεμίζω, σω
 Waggon-road, ἀμαξιτὸς, ἡ
 Wait, to, μίμνω, μίμναζω
 Wait-about, to, περιμένω, ενῶ
 Wait-for, to, μένω, ενῶ
 Wait-upon, to, επιμένω
 Waiter, πρόσπολος
 Wakeful, to be, αγρυπνέω
 Walk, to, βαίνω, a. 2. ἐβην
 Walk-about, to, περιπατέω, ἥσω
 Wall, τεῖχος, εος
 Wall-piercer, τοιχωρύχος
 Wander, to, αλάομαι
 Wandering, a, πλάνη, ης
 Want, χρεία, ας
 Want, to, ενδέομαι; δέομαι
 Want-of-exertion, απραγμοσύνη, ης
 Want-of-knowledge, ἀγνοία, ας
 Want-of-mind, ἀνοίᾳ, ας
 Want-of-power, αδύναστία, ας
 Want-of-practice, τὸ μελετάν, ὣν
 Want-of-self-command, ἀκράτεια, ας
 Want-of-sense, αφροσύνη, ης
 Want-of-spirit, αψυχία, ας
 Want-of-strength, αρρώστια, ας
 Wanting to, to be, επιλείπω, ψω
 Wantonness, ακολασία, ας
 War, πόλεμος
 War, to, πολεμέω, ἥσω
 War-against, to, επιστρατεύομαι; στο-
 ματ
 War-loving, φιλοπόλεμος, ον
 Ward-off, to, αγύνω, υνῶ
 Warlike, δαιφρων, ον
 Warm, θερμός, ἡ, δν
 Warm, to, θέρμω
 Warmth, θάλπως, εος
 Warriors, ἄνδρες πολεμικοὶ
 Wash, to, νίπτω, ψω
 Wash-off, to, απολούω, ούσω
 Waste, to, φθείρω, φθερῶ, ἔφθαρκα,
 φθαρον, a. 1. ἔφθειρα, and διαφθεί-
 ρω, ερῶ
 Waste-away, to, φθείρομαι, a. 2. εφ-
 θάρην
 Watch, φυλακή, ἡς
 Watch, to, γρηγορέω, ἥσω
 Watchword, ξύνθημα, ατος
 Water, ὕδωρ, ὕδατος, τὸ
 Water-to-wash-with, χέρνιψ, ιβος, ἡ

Wave, κῦμα, ατος
 Way, δόδος, ἡ
 Way-back, ἀνοδος, ἡ
 Way-out, ἔξοδος, ἡ
 We, ἡμεῖς, ὧν
 We-have-insensibly-purged, λελῆ-
 θαμεν καθαίροντες
 We-must, δεῖ; χρὴ
 We-must-not-impart, οὐ μεταδοτέον
 We-ought, χρὴ
 We-received, παρειλήφαμεν
 We-should-not-hear, οὐκ ἀν κλύσιμεν
 Weak, ασθενής, ἐς; comparat. ασθε-
 νέστερος, a, ον
 Weakness, ασθένεια, ας
 Wealth, πλοῦτος
 Wealthy, αφνειδής
 Weapon, ὅπλον
 Wear, to, φέρω; φορέω
 Wear-a-sword, to, σιδηροφορέομαι,
 ἵστομαι
 Wear-away, to, διατρίβω, ψω
 Wear-away-there, to, ενδιατρίβω, ψω
 Wear-long-hair, to, κομάω, ὥσω
 Weariness, κάματος
 Weave, to, έφαίνω
 Weep, to, δακρύω, σω
 Weep-in-turn, to, αντικλαίε
 Weeping, (subst.) κλαυθμὸς
 Weigh, to, σταθμάομαι
 Weightier, μείζων, ον
 Welcome, ασπαστός, ἡ, ὅν
 Well, εὖ; καλῶς
 Well-disposed, εὔνοος, ους
 Well-doing, a, ευπρᾶγ्यα
 Well-skilled, τρίβων (τι)
 Went; I, ἤλιθον, ἤλθον. See also Go
 Were-the-first-who-came, πρώτοι
 εσῆλθον
 Were-we-to-affirm, ἀν φάντες
 West, ανατολαι, ὧν
 Western, ἔσπερος, a, ον
 Wet, έγρες, ἡ, δν
 Wet, to, τέγγω, ξω
 What, τίς, τι; gen. τίνος
 What (i. e. the thing which), δι-
 gen. αὐτόν
 What-any, δοτίς, ἡτίς, δτί
 What-had-happened, τὸ γεγενημένον
 What-is-advantageous, δπως κέρδος
 ἐη
 What-is-enough, τὰ αρκοῦντα
 What-is-proper, τὰ δέοντα

- What-kind-of, οὗτος, α, ον
 What-you-have-resolved-on, τὰ δέξια
 Whatever, δπερ
 Whosoever, οὗτον; pl. οτα
 Wheel, τροχὸς
 Wheel, to, στρέφω, ϕω, a. 2. ἐστραφόν
 When, ὅτε
 When-I-say, διαν εἰπω
 When-I-see, ιδῶν
 When-indeed, επειδή
 When -the -fortunate -opportunity-presented-itself, παρατυχόν
 When-they-went, αὐτῶν βεβώτων
 When-you-have-it-in-your-power, παρέχον
 Whence, πόθεν
 Whenever, ἡνίκα, ἀν
 Whenssoever, εὐτ' ἀν
 Where, ἐνθα; διου; οὗ; πόθε
 Where? ποῦ
 Whereas, ετε
 Wherefore, τίπτε
 Whether, ει
 Whether-of-the-two, πότερον; πότερα
 Whey, ορός
 Which, δι, ή, δ; Ion. δικτερος, α, ον
 Which (thing), δ
 Which-altogether, δπερ
 Which-consumes, θῦμοβορος, ον
 Which - had - been - raised - to-the-Gods, θεόδμητος, ον
 Which-has-been-done, γεγενημένος, η, ον
 Which-has-brought-forth-twins, διδυμητόκος, ον
 Which-has-fine-horses, ενιππος, ον
 Which-make-a-shrill-noise, κλάζοντες
 Which-way, πᾶ
 Whichever, δτι; δτι
 While, ζως
 Whip, μάστιξ, τγος, δ
 Whirl, to, ελίσσω, ξω
 Whirlwind, στρέμβος
 White, λευκός, ή, δν
 White-sheep, αργενναί διες
 Whither? ποῖ
 Whither, οὗτερ
 Who, οὗ, ή, δ
 Who? τις; gen. τινος
 Who-altogether, θσπερ
 Who-are-in-a-state-of-happiness, ετπήσσοντες
 Who-are-unfortunate, αθλίως, πεπράγκεται
 Who-did-not-know-how, δ μὴ επιστάμενος
 Who-do-not-endeavour, μὴ πειρώμενοι
 Who-drivest-thy-chariot, διφρηλατῶν
 Who-gives-counsel, βουληθόρος, ον
 Who-had-no-city, ἀπόλεις, ει
 Who-has-forgotten, λελασμένος
 Who-have-suffered, τετληθτες
 Who-is-overcome, ήττων, ον
 Who-move-in -the-straight-path-of-justice, ιθυδικαι, δν
 Who-ought, οδοτίνας δεῖ
 Who-was-at-the-head-of, δ επιστατήσας
 Who-went, ιδων
 Whoever, οὗτις, ήτις, δτι
 Whole, ἄπας, ἄπασα, ἄπαν; πᾶς, πᾶσα,
 πᾶν; δλος, η, ον
 Whole-and-half, δμιόλιος, α, ον
 Whole-in-limb, ἀπηρος, ον
 Whose, (i. e. who's), οὗ, ήτις, οτι
 Whosoever, οὗτις
 Why, τι; poët. τιν
 Wicked, πονηρός, ἀ, δν
 Wide, ευρός, εία, δ
 Widely-surveying, πολυδερκής, ει
 Widow, χήρα, ας
 Width, εύρος, εος
 Wife, ἀλοχος, ον
 Wild, ἀγριος, α, ον
 Wild-animal, θηρίον
 Wild-beast, θηρ, ηρός, δ
 Wild-fig-tree, ερίνεας
 Will, to, βούλομαι, ήσομαι
 Willing, έκῶν, ούσα, δν
 Willing, to be, εθέλω, ήσω
 Willow, (adj.) ιτένος, η, ον
 Wind, ἀνέμος
 Wine, μέθυ, νος, τὸ; σίνος
 Wine-colored, οίνοψ; οπος
 Wing, πτερόν; πτέρυξ, υγός, ή
 Winged, πτετενδες, η, δν; πτετενδες, ηδν;
 πτηνδες, η, δν
 Winter, χειμῶν, ωνος, δ
 Wipe-away-from, to, εξαλειφω, ψω
 Wisdom, σοφία, ας
 Wise, σοφός, η, δν

- Wise, to be, φρανέω, ἥσω
 Wisest, σοφώτατος
 Wish, a, ευχὴ, ἥσ
 Wish, to, θέλω, fut. θελήσω; θέλω;
 βούλομαι
 Wish-for, to, επιθύμέω, ἥσω
 Wish-further, to, προσχρήσω, σω
 With, σὺν, ξὺν
 With-a-strong-hand, ἵψι
 With-a-view-to-give-advice, συνβου-
 λεύσων
 With-a-view-to-kill, αποκτενῶν, σύσαι,
 σὺν
 With-as-much-haste-as-possible, δε-
 ον, τάχος
 With-difficulty, σχολῆ
 With-ease, ρᾳδίως
 With-impunity, χαίρων
 With-respect-to, περὶ
 With-respect-to-this, κατὰ τοῦτο εἶναι
 With-respect-to-you-at-least, σὲ γ' εἴ-
 ναι
 With-sweat, ἰδρῷ
 With-the-fist, πόλε
 With-the-view-that, δόρα
 Withdraw, to, οἴχομαι, a. 2. ωχόμην
 Within, ἐσω; ποëτικείστω; ἐνδον; εντὸς
 Within, prep. εντὸς
 Without, (adv.) ἔξω
 Without, ἀνεν with genitive
 Without, to be, σπανίζω, σω
 Without-art, απεχνῶς
 Without-fighting, αμαχεῖ
 Without-having -solemnized -the-
 marriage-rites, ανυμέναιος, ον
 Without - having -- well-worked --
 themselves, ανιέρωτοι γενέμενοι
 Without-its-being- clear-which-par-
 ty-began-it, ασαφῶς ὅποτέρων, αρξάν-
 των
 Without-necessity, ον προσῆκον
 Without-reason, μάτην
 Withstand, to, εναντιόμαι, a. 1. p.
 ηναντιώθην
 Witness, μάρτυρ, υρος; μάρτυρος, ον
 Witness, to, επιμαρτύρομαι, ροῦμαι
 Woe, ἀχος, εος
 Wolf, λύκος (ἢ)
 Woman, γυνὴ, ναικὴς
 Wonder, θαῦμα, ατος: Ionic θώῦμα
 Wonder, to, θαυμάζω, σω
 Wonder-at, to, ἀγαμαι
 Wonderful, θαυμαστός, η, ον
- Wondrously, θαυμαστῶς
 Wont, to be, φιλέω, ἥσω
 Wood, ξύλον (ἢ)
 Wood, a, νάπος, εος (ἢ)
 Wooden-spear, δόρυ, ατος, τὸ; dat.
 ποëτ. δορὶ, δουρὶ
 Word, λόγος
 Work, ἐργον
 Work, to, εργάζομαι, ἀσομαι
 Work-out, to, βέζω, ξω
 Work-upon, to, κατεργάζομαι, σομαι
 Working, a, εργασία, ἄσ
 Workman, τέκτων, ονος
 World, κόσμος
 Worm, σκώληξ, ηκος, δ
 Wormwood, αψίνθιον
 Worse, χερείων, ον
 Worship, to, σέβω
 Worst, ἔσχατος, η, ον
 Worst, to, ἡττάω, ἥσω
 Worth-a-hundred-oxen, ἑκατόμβοιος,
 ον
 Worth-nine-oxen, εἰνεάθοιος, ον
 Worthless, φαῦλος, η, ον
 Worthy, ἀξιος, a, ον with a genitive
 or infinitive
 Worthy-to-be-compared-with, αντά-
 ξιος
 Would-escape-the-notice-of, λάθοι ἀν
 Would-not-admire, οὐκ ἀν αγάσαιτο
 Would-such-a-man-ever-take, ὡς
 τοιοῦτος ἀν τοτε ἔλοι
 Wound, τραῦμα, ατος
 Wound, to, ουτάζω, σω
 Wrapped-up, κατήρησ, ες
 Wrath, ὄργη, ης; χόλος
 Wreath, Διξ, ικος, ή
 Wrestler, αθλητής, οη
 Wrestling, πάλη, ης
 Wretched, τλήμων, ον
 Wretchedly-unhappy, δυστάλας, αινα,
 ον
 Write, to, γράφω, ψω
 Write-in, to, εγγάφω, ψω
 Write-up, to, αναγράφω, ψω
 Write-verses, to, ποιέω, ησω
 Writing, γραφή, ης
 Wrought, ἀπειργασμένος, η, ον

X

- Xanthippus, Ξάνθιππος
 Xenophon, Ξενοφῶν, ιῶντος
 Xerxes, Ξέρξης, ον, acc. εα, ην

Y

Ye, see You
 Year, ἔτος, εος; ενιαυτὸς, οὐ
 Yellow, ξανθός, ἥ, ὅν
 Yes, μάλιστα
 Yes-truly, δηλαδὴ
 Yesterday, χθὲς, χθίζα
 Yet, ἔτει
 Yield, το, ἕφεμι, a. 2. ὑφῆν
 Yield-fruit, το, ενείκω
 Yoke, ζεῦγος, εος
 You, dual, σφῶι
 You, plur. ἄμεις, ὁν
 You, sing. σὺ, σου
 You-are-able, οἷδε τ' εἰ
 You-cannot-learn-exactly, οὐκ ἀν
 εκμάθοις
 You-have-no-occasion-for, οὐ σε χρὴ
 You-have-not-a-scarcity, οὐ πέτη
 You-man-who-have, ὁ οὗτος
 You-may, ἔξεστι
 You-must-not-tell, οὐ μὴ ερεῖς
 You-ought-not, μὴ χρεῶν
 You-want, σὲ χρὴ; ὑμᾶς δεῖ
 You-were, πελέσκεο
 You-would-be-enslaved, φθαιητε ἀν
 ανδραποδισθέντες

You-would-object, επιτίμωνς ἀν
 Young, νέος, α, ον; comp. νεώτερος,
 α, ον
 Young-man, κόρος
 Young-one, νεοσσός
 Your, plur. ὑμέτερος, α, ον; ὑμᾶς, ἥ,
 ὅν
 Your, sing. σὸς, ἥ, ὅν, Doric, τεὸς, ἡ, ὅν
 Your-eyes, σοις ὅσσε
 Your-mind, (acc.) σε φρένας
 Your-resources, τὰ ὑπάρχοντά σοι
 Yourself, of, σεαυτοῦ, σαυτοῦ
 Yourselves, ὑμεῖς αυτοῖ
 Youth, νεότης, ητος, ἥ
 Youth, a, νεανής, ον
 Youthful, to be, ἥβαώ, ησω
 Youthfulness, νεότης, ητος, ἥ

Z

Zabatus, Ζάβατος
 Zealous, προφρόν
 Zealous-for, to be, προθύμεομαι, ησο-
 μαι
 Zeno, Ζήνων, ωνος
 Zeuxis, Ζεῦξις, ιος
 Zone, ζώνη, ης
 Zopyrus, Ζώπυρος

SPECIMENS
OF THE
DIFFERENT GREEK DIALECTS.

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1. ΤΗΣ ΑΤΤΙΚΗΣ ΔΙΑΛΕΚΤΟΥ.

1. ΘΟΥΚΥΔΙΔΟΥ.—*Ἡ τῆς ἐς Σικελίαν στρατηγίας τελευτῇ.*

Συναθροισθέντες δὲ οἱ Συρακούσιοι καὶ οἱ ξύμμαχοι, τῶν τε αἰχμαλώτων ὅσους ἀδύναντο πλείστους καὶ τὰ σκύλα ἀγαλαβότες, ἀνεχώρησαν ἐς τὴν πόλιν, καὶ τοὺς μὲν ἄλλους Ἀθηναίων καὶ τῶν ξυμμάχων διπέστερους ἔλαβον, κατεβίβασαν ἐς τὰς Διθοτομίας, ἀσφαλεστάτην εἶναι νομίσαντες τὴν τήρησιν· Νικίαν δὲ καὶ Δημοσθένην ἄκοντος Γυλίππου ἀπέσφαξαν· δὲ γάρ Γύλιππος καλὸν τὸ ἀγώνισμα ἐνδιμιζέν τοις εἶναι, ἐπὶ τοῖς ἄλλοις καὶ τοὺς ἀντιστρατήγους κομίσαι Λακεδαιμονίοις· ξυνέβαινε δὲ, τὸν μὲν πολεμιώτατον αὐτοῖς εἶναι, Δημοσθένην, διὰ τὰ ἐν τῇ νήσῳ καὶ Πόλιν· τὸν δὲ διὰ τὰ αὐτὰ ἐπιτηδειώτατον· τοὺς γάρ ἐκ τῆς νήσου ἄνδρας τῶν Λακεδαιμονίων δὲ Νικίας προύθυμήθη, σπουδᾶς πείσας τοὺς Ἀθηναίους ποιῆσασθαι, ὥστε ἀφεθῆναι. ἀνθ' ᾧ οὐ τε Λακεδαιμονίοις ἦσαν αὐτῷ προσφιλεῖς, κάκεῖνος οὐχ ἥκιστα πιστεύσας ἔαυτὸν τῷ Γυλίππῳ παρέέωκεν· ἀλλὰ τῶν Συρακουσίων τινὲς, ὡς ἐλέγετο, οἱ μὲν δείσαντες, ὅτι πρὸς αὐτὸν ἐκεκοινολόγηντο, μὴ βασανιζόμενος διὰ τὸ τοιοῦτον ταραχὴν σφίσιν ἐν εὐπραγίᾳ ποιῆσῃ ἄλλοι δὲ, καὶ οὐχ ἥκιστα οἱ Κορίνθιοι, μὴ χρήμασι πείσας τινὰς, ὅτι πλούσιος ἦν, ἀποδρᾷ, καὶ αὐθις σφίσι τεώτερον τι ἀπ' αὐτοῦ γένηται, πείσαντες τε τοὺς ξυμμάχους ἀπέκτειναν αὐτόν. καὶ δὴ μὲν τοιαύτη ἡ διεγγυτάτω τούτων αἰτίᾳ ἐτεθνήκει, ἥκιστα δὴ ἄξιος ᾧ τῶν γε ἐπ' ἐμοῦ Ἐλλήνων ἐς τοῦτο δυστυχίας ἀφικέσθαι, διὰ τὴν πενομισμένην ἐς τὸ θεῖον ἐπιτήδευσιν.

Τοῦς δέ ἐν ταῖς Λιθοτομίαις οἱ Συρακούσιοι χαλεπῶς τοὺς πρώτους χρόνους μετεχείρισαν· ἐν γάρ κοιλῷ χωρίῳ δυταῖς πολλοῦς οἵ τε ἡλιοί τὸ πρῶτον καὶ τὸ πνῦος ἔλύπει, διὰ τὸ ἀπτέγαστον, καὶ αἱ νύκτες ἐπιγιγνόμεναι τούτων μετοπωφίναι καὶ ψυχραὶ τῇ μεταβολῇ ἵες μεθίνειαν ἐνεωτέριζον. πάντα τε ποιούντων

TRANSLATION

OF THE

SPECIMENS.

1. ATTIC.

I. THUCYDIDES.—*End of the Sicilian Expedition.*

And now the Syracusans and allies in one grand collective body, having amassed together as large a number of prisoners as they possibly could, and all the spoils, returned in triumph to Syracuse. The bulk of prisoners, whether of the Athenians or their confederates, whom they had taken, they thrust down into the quarries, concluding that from such a confinement they could not possibly make escapes : but Nicias and Demosthenes, in spite of all the remonstrances of Gylippus, they butchered. For Gylippus imagined that the finishing of this war would invest himself with pre-eminent degrees of glory, if, besides the rest of his achievements, he could carry home to the Lacedemonians the generals of the enemy. It had, further, so happened, that one of these, that is, Demosthenes, was regarded as their most inveterate enemy, because of his exploits against them in the island of Sphacteria and Pylus ; and the other (Nicias) as their most sincere well-wisher, from his behaviour on those very incidents. For Nicias had strenuously exerted himself in behalf of these Lacedemonians who were made prisoners in the island. It was he who prevailed with the Athenians to sign the treaty, in pursuance of which they were released. For such services done them, the Lacedemonians had a kindness towards him ; and it had been chiefly owing to his assurance of this that he surrendered himself prisoner to Gylippus. But a party of the Syracusans, as was generally reported, fearful because they had kept up a correspondence with him, lest, if put to the torture, he might now, amidst the general prosperity, involve them in trouble ; others also, and not least of all, the Corinthians, lest as he was rich he might purchase the connivance of his keepers to get his liberty, and then again might have influence enough to foment fresh stirrs to their prejudice ; obtained the concurrence of their allies, and put him to death. For these, or reasons most nearly neighboring to these, was Nicias doomed to destruction : though the man of all the Grecians in the present age, who least deserved so wretched a catastrophe, since his whole life was one uniform series of piety towards the Deity.

As for those who were doomed to the quarries, the Syracusans treated them at first with outrageous severity. As great numbers were crowded together in this hollow dungeon, the beams of the sun, in the first place, and then the suffocating air, annoyed them in a more terrible manner, because the aperture was left uncovered ; and each succeeding night, the reverse of the preceding day, autumnal and nipping, through such vicissi-

αὐτῶν διὰ στενοχωρίαν ἐν τῷ αὐτῷ, καὶ προσέτι τῶν νεκρῶν ὅμοι ἐπ' ἀλλήλοις ξυνενημένων, οἵ ἔκ τε τῶν τραυμάτων, καὶ διὰ τὴν μεταβολὴν καὶ τὸ τοιοῦτον ἀπέθυνσκον· καὶ δομαὶ ἥσαν οὐκ ἀνεκτοὶ, καὶ λιμῷ ἄμα καὶ δίψῃ ἐπιέζοντο· ἐδίδοσαν γὰρ αὐτῶν ἑκάστῳ ἐπὶ δκτῷ μῆνας κοτύλην ὕδατος καὶ ὃνος κοτύλας σίτου· ἀλλα τε θσα εἰκός [τῷ] τοιούτῳ χωρίῳ ἐμπεπτωκότας κακοπαθῆσαι, οὐδὲν δ, τι οὐκ ἐπεγένετο αὐτοῖς· καὶ ἡμέρας μὲν ἐβδομήκοντά τινας οὕτω διητήθησαν ἀθρόοι· ἐπειτα, πλὴν Ἀθηναίων, καὶ τιτιες Σικελιωτῶν ἢ Ἰταλιωτῶν ξυνεστράτευσαν, τοὺς ἀλλούς ἀπέδοντο.

'Ελήφθησαν δὲ οἱ ξύμπαντες, ἀκριβεῖᾳ μὲν χαλεπὸν ἔξειπεῖν, ὅμως δὲ οὐκ ἐλάστους ἴπτακισχιλίων. ξυνέβη τε ἔργον τοῦτο 'Ελληνικὸν τῶν κατὰ τὸν πόλεμον τενδεῖ μέγιστον γενέσθαι· δοκεῖν δ' ἔμοιγε, καὶ ὡν ἀκοῇ 'Ελληνικῶν ἴσμεν, καὶ τοῖς τε κρατήσασι λαμπρότατον, καὶ τοῖς διαφθαρεῖσι δυστυχέστατον. κατὰ πάντα γὰρ πάντως νικηθέντες, καὶ οὐδὲν δλίγον ἐς οὐδὲν κακοπαθῆσαντες, πανωλεθρίᾳ δῆ, τὸ λεγόμενον, καὶ πεζὸς καὶ ἵππος, καὶ οὐδὲν δ, τι οὐκ ἀπώλετο· καὶ δλίγοις ἀπὸ πολλῶν ἐπ' εἰκους ἀπενδετησαν.

Ταῦτα μὲν τὰ περὶ τὴν Σικελίαν γενόμενα.

2. ἈΡΙΣΤΟΦΑΝΟΥΣ.—Ἐκ τῶν Νεφελῶν.

ΣΤΡΕΨΙΑΔΗΣ—ΣΩΚΡΑΤΗΣ.

Στ. Ὁ Σώκρατες,
Ὥ Σωκρατίδειον.

Σω. τί με καλεῖς, ὦ φήμερε;
Στ. πρῶτον μὲν δ τι δρᾶς, ἀντιβολῶ, κάτειπε μοι.
Σω. ἀεροβατῶ,¹ καὶ περιφρονῶ τὸν ἥλιον.
Στ. ἐπειτ' ἀπὸ ταρροῦ τοὺς θεοὺς ὑπερφρονεῖς,
ἀλλ' οὐκ ἀπὸ τῆς γῆς; εἴπερ . . .

Σω. οὐ γὰρ ἄν ποτε.
ἐξεῖρον δρθῶς τὰ μετέωρα πράγματα,
εἰ μὴ κρεμάσας τὸ νόημα, καὶ τὴν φροντίδα
λεπτὴν καταμίξας ἐς τὸν ὅμοιον ἀέρα·
εἰ δ' ὧν χαραὶ τάνω κάτωθεν ἐσκέπουν,
οὐκ ἄν ποθ' εὑρον. οὐ γὰρ ἀλλ' ἡ γῆ βίᾳ

¹ To give the philosopher a mock sublimity, he elevates him above the heads of his fellow-creatures, by the vehicle of a basket, and then makes

tides threw them into strange disorders. Thus straitened as they were for room, they did whatever they had to do on one and the same spot; and the carcases of those who died lay heaped up promiscuously together, as some expired of their wounds, and others perished through the vicissitudes of air they suffered, or some other such deadly cause. At length the stench became intolerably noisome ; and they were farther oppressed with hunger and thirst : for, during the space of eight months, the allowance to each was only a cotyl of water and two cotyls of bread a day. Nay, whatever species of misery numbers cooped up in so close a confinement might be liable to suffer, not one of these but pressed cruelly upon them. They were all thus thronged and dieted together for seventy days: but, after this term, all but the Athenians, and such of the Sicilians and Italians as had joined with them in the invasion, were sold out for slaves.

What the whole number of prisoners was, it is hard exactly to relate; but, however, they could not be fewer than seven thousand. And this proved to be the greatest Grecian exploit of all that happened in the course of this war: and, in my opinion, of all that occurred in the whole history of Greece; since the event to the victors was most glorious, and to the vanquished most calamitous : for in every respect they were totally overpowered, and their miseries in no respect had any mitigation. In short, root and branch, as is commonly said, their land-armies and their shipping were now ruined; nay, nothing belonging to them was exempted from destruction; and few, out of all their numbers, had the good fortune to revisit their native country.

Such were the transactions in Sicily.

(W. SMITH, Esq.)

2. ARISTOPHANES.—*The Clouds.*

STREPSIADES, SOCRATES.

STREPS. Hoa ! Socrates—What hoa, my little Socrates !

SOCR. Mortal, how now ! Thou insect of a day,
What would'st thou ?

STREPS. I would know what thou art doing.

SOCR. I tread in air, contemplating the sun.

STREPS. Ah, then I see you're basketed so high,
That you look down upon the gods—Good hope,
You'll lower a peg on earth.

SOCR. Sublime in air,
Sublime in thought I carry my mind with me,

Its cogitations all assimilated

To the pure atmosphere, in which I float;
Lower me to earth, and my mind's subtle powers,
Seiz'd by contagious dulness, lose their spirit;
For the dry earth drinks up the generous sap,

him speak in a style correspondent to the loftiness of his station, a language suited to the character of a demi-god.

Ἐλκει πρὸς αὐτὴν τὴν ἵκμάδα τῆς φροντίδος
πάσχει δὲ ταῦτη τοῦτο καὶ τὰ κάρδαμα.

Στ. τέ φῆς;
ἡ φροντὶς Ἐλκει τὴν ἵκμάδ' εἰς τὰ κάρδαμα;
ἴθι νῦν, κατάβηθ', ὡς Σωκρατίδιον, ώς ἐμὲ,
ἴνα μ' ἐκδιδάξῃς, ὥνπερ οὐνεκ' ἔλληνυθα.

Σω. ἦλθες δὲ κατὰ τί;

Στ. βουλόμενος μαθεῖν λέγειν.
ὑπὸ γάρ τόκων, χρήστων τε δυσκολωτάτων,
ἄγομαι, φέρομαι, τὰ χρήματα ἐνεχυράζομαι.

Σω. πόθεν δὲ ὑπόχρεως σαντὸν Ἐλαθες γενόμενος;

Στ. νόσος μ' ἐπέτριψεν Ἱππικὴ, δεινὴ φαγεῖν.
ἀλλά με δίδαξεν τὸν ἔτερον τοῖν σοὶν λόγοιν,
τὸν μηδὲν ἀποδιδόντα. μισθὸν δ', δν τιν' ἄν
πράττη μ', ὅμοῦμαι, σοι καταθήσειν, τὸς θεούς-

Σω. ποίους θεοὺς δημεῖ σύ; πρῶτον γάρ θεοὶ
ἥμιν νόμισμα' οὐκ ἔστι.

Στ. τῷ δ' ἄρ' δμνυτ²; σιδαρέοισιν, ὥσπερ ἐν Βυζαντίῳ;

Σω. βούλει τὰ θεῖα πράγματα εἰδέναι σαφῶς,
ἄττ' ἔστιν δρῆσ;

Στ. νὴ Δί, εἶπερ ἔστι γέ.

Σω. καὶ ξυγγενέσθαι ταῖς Νεφέλαισιν ἐς λόγους,
ταῖς ήμετέραισι δάιμοσιν;

Στ. μάλιστά γε.

Σω. καθιξε τοίνυν ἐπὶ τὸν ἱερὸν σκίμποσα.

Στ. ἰδοὺ κάθημαι.

Σω. τούτον τοίνυν λαβὲ
τὸν στέφαγον.

Στ. ἐπὲ τὸ στέφαγον; οἷμοι, Σώκρατες,
ὥσπερ με τὸν Ἀθάμανθο³ ὅπως μὴ θύσετε.

Σω. οὐκ ἀλλὰ πάντα ταῦτα τοὺς τελονμένους
ἥμεις ποιοῦμεν.

Στ. εἴτα δὴ τί κερδανῶ;

2 This whole dialogue, between two characters so forcibly contrasted, is conceived in the very best style of the author. The Deities and even Jupiter himself are treated with so little ceremony, or rather with such sovereign contempt, that we must suppose no danger was attached to the avowal of these free opinions. It seems to be nothing more than a mere

The vegetating vigor of philosophy,
And leaves it a mere husk.

STREPS. What do you say?
Philosophy has sapt your vigor? Fie upon it.
But come, my precious fellow, come down quickly,
And teach me these fine things I'm here in quest of.

SOCR. And what fine things are they?

STREPS. A new receipt
For sending off my creditors, and foiling them
By the art logical; for you shall know
By debts, pawns, pledges, usuries, executions,
I am racket and rent in tatters.

SOCR. Why permit it?
What strange infatuation seiz'd your senses?

STREPS. The horse consumption, a devouring plague;
But so you'll enter me amongst your scholars,
And tutor me like them to bilk my creditors,
Name your own price, and by the Gods I swear
I'll pay you the last drachm.

SOCR. By what Gods?
Answer that first; for your Gods are not mine.

STREPS. How swear you then? As the Byzantians swear,
By their base iron coin?

SOCR. Art thou ambitious
To be instructed in celestial matters,
And taught to know them clearly?

STREPS. Marry am I,
So they be to my purpose, and celestial.

SOCR. What, if I bring you to a conference
With my own proper Goddesses, the Clouds?

STREPS. 'Tis what I wish devoutly.

SOCR. Come, sit down;
Repose yourself upon this couch.

STREPS. 'Tis done.

SOCR. Now take this chaplet—wear it.

STREPS. Why this chaplet?
Wouldst make of me another Athamas,
And sacrifice me to a cloud?

SOCR. Fear nothing;
It is a ceremony indispensable
At all initiations.

STREPS. What to gain?

vehicle for introducing his chorus of fanciful beings, in like manner with those of his frogs, birds, and wasps, which are all cast in the same whimsical characters with this of the clouds. It is, however, a very apposite allusion of the clown, when he asks him if he swears, as the Byzantians do, by the beggarly oath of their own base coining.

3 Rescued by Hercules, when on the point of being immolated to the manes of Phryxus.

Σω. λέγειν γενήσει τρίμμα, κρόταλον, παιπάλη.

ἀλλ' ἔχ' ἀτρέμας.

Στ. μὰ τὸν Δῖον ψεύσει γένεμέ.

καταπαττόμενος γάρ παιπάλη γενήσομαι.

Σω. εὐθημεῖν χρὴ τὸν πρεσβύτην, καὶ τῆς εὐχῆς ὑπακούειν.

ῷ δέσποτ' ἄναξ, ἀμέτρητ' Ἀηδό, ὃς ἔχεις τὴν γῆν μετέωρον,

λαμπρός τ' Αἰθήρ, σεμναί τε θεαὶ Νεφέλαι βροντησικέραυνος,
ἀρθητε, φάνητ', ὥδεσποιναι, τῷ φροντιστῇ μετέωροι.

Στ. μῆπω, μῆπω γε, πρὶν ἂν τουτὶ πτύξωμαι, μὴ καταβρεχθῶ.
τὸ δὲ πὴ κυνένην οἴκοθεν ἐλθεῖν ἐμὲ τὸν κακοδαίμον' ἔχοντα.

Σω. ἐλθετε ὅητ', ὥπολυτίμητοι Νεφέλαι, τῷδ' εἰς ἐπίδειξιν,
εἴτ' ἐπ' Ὁλύμπου κορυφαῖς ἱεροῖς χιονοβλήστοισι κάθησθε,
εἴτ' Ὄλκεανοῦ πατρὸς ἐν κήποις ἱερὸν ἵστατε Νύμφαις,
εἴτ' ἄρα Νείλου προχοαῖς ὑδάτων χρυσέης ἀρύτεσθε πρόχουτε,
ἢ Μαιῶτιν λίμνην ἔχετ', ἢ σκόπελον νιφεντα Μίμαντος·
ἐπακούστατε δεξάμεναι θυσίαν, καὶ τοῖς ἱεροῖς χαρεῖται.

* * * * * * * * *

ὥμεγα σεμναὶ Νεφέλαι, φανερῶς ἡκούστατέ μου καλέσειτος.

ὕσθον φωνῆς ἄμα καὶ βροντῆς μυκησαμένης θεοσέπτου;

3. ΠΛΑΤΩΝΟΣ.—Τάρταρος.

Τυγχάνει δέ δρα ὄντα ἐν τούτοις τοῖς πολλοῖς τέτταρ' ἄττα φεύματα, ὧν τὸ μὲν
μέγιστον καὶ ἔξωτάτῳ ῥέον περὶ κύκλῳ δικαλούμενος Ὄλκεανός ἐστι, τούτου δὲ καταν-
τικρὺ καὶ ἐναντίως ῥέων Ἀχέρων, ὃς δὲ ἐρήμων τε τόπων ῥεῖ ἀλλων, καὶ ὅῃ καὶ ὑπὸ¹
γῆν ῥέων εἰς τὴν λίμνην ἀφικνεῖται τὴν Ἀχερούσιάδα, οὐδὲ αἱ τῶν τετελευτηκότων Φυ-
χαὶ τῶν πολλῶν ἀφικνοῦνται, καὶ τις αἱ είμαρμένους χρόνους μείνασαι, αἱ μὲν μακρο-
τέρους, αἱ δὲ βραχυτέρους, πάλιν ἐκπέμπονται εἰς τὰς τῶν ζώων γενέσεις. Τρίτος δὲ
ποταμὸς τούτων κατὰ μέσον ἐκβάλλει, καὶ ἐγγὺς τῆς ἐκβολῆς ἐκπίπτει εἰς τόπον μέγιν
πυρὶ πολλῷ καθρενον καὶ λίμνην ποιεῖ μείζω τῆς παρ' ἡμῖν θαλάττης ζέουσαν ὑδατος
καὶ πηλοῦ, ἐντεῦθεν δὲ χωρεῖ κύκλῳ θολερὸς καὶ πηλώδης περιειλιττόμενος ἐν τῇ γῇ
ἄλλοσέ τε ἀφικνεῖται καὶ παρ' ἔσχατα τῆς Ἀχερούσιάδος λίμνην οὐ ξυμμιγύμενος τῷ
ὑδατι· περιειλιχθεὶς δὲ πολλάκις ὑπὸ γῆς ἐμβάλλει κατωτέρω τοῦ Ταρτάρου. Οὗτος
δὲ ἐστὶν ὃν ἐπονομάζουσι Πυριφλεγέθοντα, οὐ καὶ οἱ ύπακες ἀποστάτματα ἀναφυσῶσιν,
ὅπη ἄν τύχωσι τῆς γῆς.

Τούτου δέ αὖ καταντικρὺ δι τέτταρος ἐκπίπτει εἰς τόπον πρῶτον δεινὸν τε
καὶ ἄγριον, ὡς λέγεται, χρῶμα δὲ ἔχοντα ὅλον οἰνον ὁ κυανὸς, ὃν δὴ ἐπονο-

'Socr. 'Twill sift your faculties as fine as powder,
Bolt 'em like meal, grind 'em as light as dust;
'Only be patient.

STREPS. Marry, you'll go near
To make your words good : an' you pound me thus,
You'll make me very dust and nothing else.

SOCR. Keep silence then, and listen to a prayer,
Which fits the gravity of age to hear—
Oh ! air, all-powerful air, which dost enfold
This pendant globe, thou vault of flaming gold,
Ye sacred clouds, who bid the thunder roll,
Shine forth, approach, and cheer your suppliant's soul !

STREPS. Hold, keep 'em off awhile, till I am ready.
Ah ! luckless me, would I had brought my bonnet,
And so escap'd a soaking.

SOCR. Come, come away !
Fly swift, ye clouds, and give yourselves to view !
Whether on high 'Olympus' sacred top
Snow-crown'd ye sit, or in the azure vales
Of your own father Ocean sporting weave
Your misty dance, or dip your golden urns
In the seven mouths of Nile ; whether ye dwell
On Thracian Mimas, or Maeotis' lake,
Hear me, yet hear, and thus invok'd approach !

* * * * *

Yes, ye Divinities, whom I adore,
I hail you now propitious to my prayer.
Didst thou not hear them speak in thunder to me ?

(R. CUMBERLAND, ESQ.)

3. PLATO.—*Happiness or misery in a future state.*

.... They form several very great and large currents ; but there are four principal ones, the greatest of which is the outermost of all, and is called the Ocean. Opposite to that is Acheron, which runs through the desert places, and diving through the earth, falls into the marsh, which from it is called the Acherusian lake, whither all souls repair upon their departure from this body ; and having staid there all the time appointed, some a shorter, some a longer time, are sent back to this world to animate beasts. Between Acheron and the Ocean, there runs a third river, which retires again not far from its source, and falls into a vast space full of fire : there it forms a lake greater than our sea, in which the water mixed with mud boils, and setting out from thence all black and muddy, runs along the earth to the end of the Acherusian lake, without mixing with its waters ; and after having made several turnings under the earth, throws itself underneath Tartarus : and this is the flaming river called Phlegethon, the streams whereof are seen to fly up upon the earth in several places.

Opposite to this is the fourth river, which falls first into a horrible wild place, of a blueish color, called by the name of Stygian, where it forms the

μάζουσι Στύγιον, καὶ τὴν λίμνην, ἃν ποιεῖ ὁ ποταμὸς ἐμβάλλων, Στύγος· ὁ δὲ ἐμπεσῶν ἐνταῦθα καὶ δεινὰς δυνάμεις λαβῶν ἐν τῷ ὕδατι δύς κατὰ τῆς γῆς περιελειτόμενος χωρὶς ἐναντίως τῷ Πυριφλεγέθοντι καὶ ἀπαντᾷ ἐν τῇ Ἀχερούσιᾳ λίμνῃ ἐξ ἐναντίας, καὶ οὐδὲ τὸ τούτου ὕδωρ οὐδὲν μίγνυται, ἀλλὰ καὶ οὗτος κύκλῳ περιελθὼν ἐμβάλλεται εἰς τὸν Τάρταρον ἐναντίως τῷ Πυριφλεγέθοντι· δνομα δὲ τούτῳ ἐστὶν, ὡς οἱ ποιηταὶ λέγουσι, Κωκυτός.

Τούτων δὲ οὕτω πεφυκότων, ἐπειδὰν ἀφίκωνται οἱ τετελευτήκοτες εἰς τὸν τόπον οἵ δακρίων ἔκαστον κομίζει, πρῶτον μὲν διεδικάσαντο οἱ τε καλῶς καὶ δοίως βιώσαντες καὶ οἱ μῆ.

Καὶ οἱ μὲν ἄνδρες μέσως βεβιωκέναι, πορευθέντες ἐπὶ τὸν Ἀχέροντα, ἀναβάντες ἀ δὴ αὐτοῖς δχῆματά ἔστιν, ἐπὶ τούτων ἀφικνοῦνται εἰς τὴν λίμνην, καὶ ἐκεῖ οἰκοῦσι τε καὶ καθαιρόμενοι τῶν τε ἀδικημάτων διόδυτες δίκας ἀπολύνονται, εἴ τις τὸ ἡδίκησε, τῶν τε εὐεργεσιῶν τιμᾶς φέρονται κατὰ τὴν ἀξίαν ἔκαστος· οἱ δὲ ἄνδρες διέξωσιν ἀνιάτως ἔχειν διὰ τὰ μεγέθη τῶν ἀμαρτημάτων, ἢ ἱεροῦνδιας πολλὰς καὶ μεγάλας ἢ φόνους ἀδίκους καὶ παρανόμους πολλοὺς ἔκειργασμένοι ἢ ἀλλὰ δοτα τυγχάνει διτα τοιαῦτα, τούτους δέ ἡ προσήκουσα μοῖρα ῥίπτει εἰς τὸν Τάρταρον, ὅθεν οὐποτε ἐκβαίνουσιν. Οἱ δὲ ἄντατα μὲν, μεγάλα δὲ δόξωσιν ἡμαρτημάτα, οἷον πρὸς πατέρα ἢ μητέρα ὑπ' ὅργης βλαισού τι πράξαντες, καὶ μετάμελον αὐτοῖς τὸν ἀλλον βίον βιώσιν, ἢ ἀνδροφόβνος τοιούτῳ τινὶ ἀλλιψ τρόπῳ γένωνται, τούτοις δὲ ἐμπεσεῖν μὲν εἰς τὸν Τάρταρον ἀνάγκη, ἐμπεσόντας δὲ αὐτοὺς καὶ ἐνιαυτὸν ἐκεῖ γενομένους ἐκβάλλεται τὸ κῦμα· τοὺς μὲν ἀνδροφόβνους κατὰ τὸν Κωκυτόν· τὸν δὲ πατραλοίας καὶ μητραλοίας κατὰ τὸν Πυριφλεγέθοντα· Ἐπειδὰν δὲ φερόμενοι γένωνται κατὰ τὸν λίμνην τὴν Ἀχερούσιάδα, ἐνταῦθα βιῶσι τε καὶ καλοῦσιν οἱ μὲν οὓς ἀπέκτειναν, οἱ δὲ οὓς ὑβρισαν· καλέσαντες δὲ ἵκετεύονται καὶ δέονται ἔπαισι σφᾶς ἐκβῆναι εἰς τὴν λίμνην καὶ δέξασθαι· καὶ ἔπαι μὲν πείσωσιν, ἐκβαίνουσι τε καὶ λήγουσι τῶν κακῶν· εἰ δὲ μῆ, φέρονται αὖθις εἰς τὸν Τάρταρον καὶ ἐκεῖθεν πάλιν εἰς τὸν ποταμούς· καὶ ταῦτα πάσχοντες οὐ πρότερον παύονται, πρὶν ἀπείσωσιν οὓς ἡδίκησαν· αὗτη γάρ ἡ δίκη ὑπὸ τῶν δικαστῶν αὐτοῖς ἐτάχθη.

Οἱ δὲ δὴ ἀνδρεῖς διαφερόντως πρὸς τὸ δοίως βιῶνται προκεκρίσθαι, οὗτοί τιστιν οἱ τῶνδε μὲν τῶν τόπων τῶν ἐν τῇ γῇ ἀλευθερούμενοι τε καὶ ἀπολλαττόμενοι ὥσπερ δεσμωτηρίων, ἀνω δὲ εἰς τὴν καθαρὰν οἰκητιν ἀφικνοῦμενοι καὶ ἐπὶ τῆς γῆς οἰκιζόμενοι. Τούτων ἐξ αὐτῶν οἱ φιλοσοφίᾳ ἰκανῶς καθηράμενοι ἀγεν τε σωμάτων ζῶσι τὸ παράπαν εἰς τὸν ἐπειτα χρόνον καὶ εἰς οἰκήσεις ἔτι τούτων καλλίους ἀφικνοῦνται, ἃς οὔτε ἥψιον δηλῶσαι οὔτε διαφέρειν· αὗτη γάρ ἡ δίκη ὑπὸ τῶν δικαστῶν αὐτοῖς ἐτάχθη.

'Αλλὰ τούτων δὴ ἔνεκα χρὴ ὡν διεληλύθαμεν, ὡς Σιρμία, πάντα ποιεῖν ὥστε ἀρετῆς καὶ φρονήσεως ἐν τῷ βίῳ μετασχεῖν· καλὸν γάρ τὸ ἀθλὸν καὶ ἡ ἀλπὶς μεγάλη. Τὸ μὲν οὖν ταῦτα διοσχυρίσασθαι οὔτως ἔχειν ὡς ἔγων διελήλυθα, οὐ πρέπει νοῦν ἔχοντι ἀνθρώπῳ μέντοι ἢ ταῦτ' ἐστὶν ἢ τοιαῦτ' ἄττα περὶ τὰς ψυχὰς ἡμῶν καὶ τὰς οἰκήσεις, ἐπείπερ ἀθάνατον γε ἡ ψυχὴ φαίνεται οὖσα, τοῦτο καὶ πρέπειν μοι δοκεῖ καὶ ἄξιον κινδυνεῦσας οἰομένῳ οὐτως ἔχειν· καλὸς γάρ ὁ κίνδυνος καὶ χρὴ τὰ τοιαῦτα ὥσπερ ἐπέδειν ἔαυτῷ· διὸ δὲ ἔγωγε καὶ πάλαι μηκύνω τὸν μῦθον. 'Αλλὰ τούτων δὴ ἔνεκα θαρρέειν χρὴ περὶ τῇ αὐτοῦ ψυχῆς ἄνδρα, δοτεις ἐν τῷ βίῳ τὰς μὲν ἀλλας ἡδονὰς τὰς περὶ τὸ σῶμα καὶ τὸν κόσμον εἰπει χαίρειν ὡς ἀλλοτρίους τε δυτας καὶ πλέον θάτερον ἡγησάμενος ἀπεργάζεσθαι, τὰς δὲ περὶ τὸ μανθάνειν ἐπούδασέ τε καὶ κοσμήσις τὴν

formidable lake of Styx : and, after it has tinctured itself with horrible qualities from the waters of that lake, dives into the earth, where it makes several turns, and directing its course over-against Phlegethon, at last meets it in the lake of Acheron, where it does not mingle its waters with those of the other rivers ; but, after it has run its round on the earth, throws itself into the Tartarus by a passage opposite to that of Phlegethon. This fourth river is called by the poets Cocytus.

Nature having thus disposed of all these things, when the dead arrive at the place whither their demon leads them, they are all tried and judged, both those that lived a holy and just life, and those who wallowed in injustice and impiety.

Those who are found to have lived neither entirely a criminal, nor absolutely an innocent life, are sent to the Acheron. There they embark in boats, and are transported to the Acherusian lake, where they dwell, and suffer punishment proportionable to their crimes ; till at last being purged and cleansed from their sins, and set at liberty, they receive the recompence of their good actions. Those whose sins are incurable, and have been guilty of sacrilege and murder, or such other crimes, are by a just and fatal destiny thrown headlong into Tartarus, where they are kept prisoners for ever. But those who are found guilty of venial sins, though very great ones, such as offering violence to their father or mother in a passion, or killing a man, and repenting for it all their life-time, must of necessity be likewise cast into Tartarus : but after a year's abode there, the tide throws the homicides back into Cocytus, and the parricides into Phlegethon, which draws them into the Acherusian lake. There they cry out bitterly, and invoke those whom they have killed or offered violence to, to aid them ; and conjure them to forgive them, and to suffer them to pass the lake, and give them admittance. If they are prevailed with, they pass the lake and are delivered from their misery ; if not, they are cast again into Tartarus, which throws them back into these rivers ; and this continues to be repeated, till they have satisfied the injured persons. For such is the sentence pronounced against them.

But those who have distinguished themselves by a holy life, are released from these earthly places, these horrible prisons ; and received above into that pure earth, where they dwell ; and those of them, who are sufficiently purged by philosophy, live for ever without their body, and are received into yet more admirable and delicious mansions, which I cannot easily describe, neither do the narrow limits of my time allow me to launch into that subject.

What I told you but now, is sufficient, my dear Simmias, to show that we ought to labor all our life-time to purchase virtue and wisdom, since we have so great a hope, and so great a reward proposed to us. No man of sense can pretend to assure you, that all these things are just as I have said : but all thinking men will be positive that the state of the soul, and the place of its abode after death, is absolutely such as I represent it to be, or at least very near it, provided the soul be immortal ; and will certainly find it worth his while to run the risk ; for what danger is more inviting ? One must needs be charmed with that blessed hope. And for this reason I have dilated a little upon this subject. Every one that during his life-time renounced the pleasures of the body, that looked upon the appurtenances of the body as foreign ornaments, and siding with the contrary party, pursued only the pleasures of true know-

Ψυχὴν οὐκ ἀλλοτρίω, ἀλλὰ τῷ αὐτῆς κόσμῳ, σωφροσύνῃ τε καὶ δικαιοσύνῃ καὶ ἀσθετικῇ καὶ ἐλευθερίᾳ καὶ ἀληθείᾳ, οὕτω περιμένει τὴν εἰς ἄδυτον πορέταν ὡς τορευτόμενος ὅταν ἡ εἰμαρμένη καλῇ.

4. ΔΗΜΟΣΘΕΝΟΥΣ.—Ἐκ τοῦ περὶ τοῦ Στεφάνου Λόγου.

'Αλλ' ἵνα μὴ λόγου ἐκ λόγου λέγων, τοῦ πρώτου ἐμαυτὸν ἐκκρινόσω, παραλείψω ταῦτα· ἀλλ' ὅτι γε οὐχὶ ἐίναιαν οὐκ ἐπέδωκας, ἐκ τούτων δῆλον, ἀλλὰ φυλάττων τὸ μηδὲν ἐγαντίον γενέσθαι παρὰ σοῦ τούτοις, οἷς ἀπικτα πολιτεύῃ. Ἐν τίσιν οὖν σὺ νεαίνεις, καὶ πηνίκα λαμπρός; ἡικί' ἂν εἰπεῖν τι κατὰ τούτων δέου, ἐν τούτοις λαμπροφωνότας, μημονικῶτας, ὑποκριτής ἄριστος, τραγικὸς Θεοκρίνης.

Εἶτα τῶν πρότερον γεγενημένων ἀνδρῶν ἀγαθῶν μέμνησον· καὶ καλῶς ποιεῖς. Οὐ μέντοι δίκαιόν ἔστιν, ὡς ἀνέρες Ἀθηναῖοι, τὴν πρὸς τοὺς τετελευτηκότας εὔνοιαν ὑπάρχουσαν προλαβόντα παρ' ἥμῶν, πρὸς ἐκείνους ἔξεταζειν καὶ παραβάλλειν ἐμὲ, τὸν συζῶντα μεθ' ἥμῶν· Τίς γὰρ οὐκ ὅδε τῶν πάντων, ὅτι τοῖς μὲν ζῶσι πᾶσιν ὑπεστή τις ἢ πλείων ἢ ἐλάττων φθόνος; τοῖς δὲ τεθνεῶτας οὐδὲ τῶν ἐχθρῶν οὐδεὶς ἔτι μισεῖ; Οὗτως οὖν ἔχοντων τούτων τῇ φύσει, πρὸς τοὺς πρὸ ἐμαυτοῦ νῦν ἐγὼ κρίνωμαι καὶ θεωρῶμαι; μηδαμῶς οὔτε γὰρ ἔικαιον, οὐτ' ἕστιν, Αἰσχίνης ἀλλὰ πρὸς σὲ, καὶ ἄλλον, εἴ τινα βούλει, τῶν ταῦτα σοι προηρημένων καὶ ζώντων. Κίκεντο σκόπει, πότερον κάλλιον καὶ ἄμεινον τῇ πόλει διὰ τὰς τῶν προτέρων εὐεργεσίας, οὓσας ὑπερμεγέθεις, οὐμενοῦν εἴποι τις ἂν ἡλίκας, τὰς ἐπὶ τὸν παρόντα βίον γιγνομένας, εἰς ἀχαριστίαν καὶ προπηλακισμὸν ἄγειν· ἢ πᾶσιν, δοσοὶ τι μετ' εἰνοίας πράττουσι, τῆς παρατούτων τιμῆς καὶ φιλανθρωπίας μετεῖναι;

Καὶ μὴν, εἰ καὶ τοῦτ' ἄρα δεῖ με εἰπεῖν, ἡ μὲν ἐμὴ πολιτεία καὶ προαιρεσίς, ἃν τις δρθῶς οκοπῆ, ταῖς τῶν τότε ἐπαινουμένων ἀνδρῶν δροὶ, καὶ ταῦτα βουλομένη φανήσεται· ἡ δὲ σὴ, ταῖς τῶν τοὺς τοιούτους τότε συκοφαντούντων. Δῆλον γὰρ, ὅτι καὶ κατ' ἐκείνους ἡσάν τινες τοὺς χρέοντας, οἱ διέσυρον μὲν τοὺς δυτας τῆτε, τοὺς δὲ πρότερον γεγενημένους ἐπήγοντα, βάσκανον πρᾶγμα καὶ ταῦτα ποιοῦντες σοί. Εἴτα λέγεις, ὡς οὐδὲν ὅμοιός εἴρι ἐκείνοις ἐγώ; σὺ δ' ὅμοιος, Αἰσχίνη; οἱ δὲ ἀδελφὸς ὁ σός; ἄλλος δέ τις τῶν νῦν ἡγητόρων; ἐγὼ μὲν γὰρ οὐδένα φηρί. Ἀλλὰ πρὸς τοὺς ζῶντας, ὡς χοροτέ, ἵνα μηδὲν ἄλλο εἴπω, τὸν ζῶντα ἔξεταζε, καὶ τοὺς καθ' αὐτὸν, ὥσπερ τὰλλα πάντα, τοὺς ποιητὰς, τοὺς χρόοντας, τοὺς ἀγωνιστάς. Οἱ Φιλάρμων, οὐχ ὅτι Γλαύκου τοῦ Καρυστίου καὶ τινων ἑτέρων πρότερον γεγενημένων ἀθλητῶν ἀσθενέστερος ἦν, ἀστεψάντως ἐκ τῆς Ὀλυμπίας ἀπήιει, ἀλλ' ὅτι τῶν εἰσελθόντων πρὸς αὐτὸν ἄριστα ἐμάχετο, ἐτεθαυμάσθη, καὶ νικῶν ἀνηγορεύετο. Καὶ σὺ πρὸς τοὺς νῦν ὅρα με ἡγητούς

ledge, and beautified his soul, not with foreign ornaments, but with ornaments suitable to his nature, such as temperance, justice, fortitude, liberty, and truth : such a one, being firmly confident of the happiness of his soul, ought to wait peaceable for the hour of his removal, as being always ready for the voyage, whenever his fate calls him. (London, 1763).

4. DEMOSTHENES.—*From the Oration on the Crown.*

But I am in danger of being led off from one point to another, so as to forget my subject. I say, then, that it was not from poverty that you refused your contribution, but from the fear of opposing their interests, who influenced all your public conduct. On what occasion, then, are you spirited and shining? When you are to speak against your country. Then are we struck with the brilliancy of your eloquence, the power of your memory, the excellence with which you act your part; the excellence of a true dramatic Theocrines.

We have heard his encomiums on the great characters of former times; and they are worthy of them. Yet it is by no means just, Athenians, to take advantage of your predilection to the deceased, and to draw the parallel between them and me, who live among you. Who knows not that all men, while they yet live, must endure some share of envy, more or less? But the dead are not hated even by their enemies. And, if this be the usual and natural course of things, shall I be tried—shall I be judged by a comparison with my predecessors? No, Æschines, this would be neither just nor equitable. Compare me with yourself—with any, the very best of your party, and our contemporaries. Consider, whether it be nobler and better for the state to make the benefits received from our ancestors, great and exalted as they are, beyond all expression great, a pretence for treating present benefactors with ingratitude and contempt; or to grant a due share of honor and regard to every man, who at any time approves his attachment to the public.

And yet, if I may hazard the assertion, the whole tenor of my conduct must appear, on a fair inquiry, similar to that which the famed characters of old times pursued; and founded on the same principles; while you have as exactly imitated the malicious accusers of these great men: for it is well known that, in those times, men were found to malign all living excellence, and to lavish their insidious praises on the dead, with the same base artifice which you have practised. You say, then, that I do not in the least resemble those great characters. And do you resemble them? or your brother? Do any of the present speakers? I name none among them: I urge but this: let the living, thou man of candor, be compared with the living, and with those of the same department. Thus we judge, in every case, of poets, of dancers, of wrestlers. Philammon doth not depart from the Olympian games uncrowned, because he hath not equal powers with Glaucus or Karistius, or any other wrestler of former times. No: as he approves himself superior to those who enter the lists with him, he receives his crown, and is proclaimed victor. So do you oppose me to the speakers of these times, to yourself, to any—take your most favorite character;

πρὸς σαντδει, πρὸς ὅντινα βιούσι τῶν ἀπάντων, (οὐδενὶ ἔξισταμαι,) ὃν, ὅτε μὲν τῷ πόλει τὰ βέλτιστα ἐλέσθαι παρῆν, ἐφαμέλλον τῆς εἰς τὴν πατρίδα εὐνοίας ἐν κοινῷ πᾶσι κειμένης, ἐγὼ τὰ κράτιστα λέγων ἐφαινόμην, καὶ τοῖς ἐροῦσι ψηφίσμασι, καὶ τόμοις, καὶ πρεσβεῖαις ἄπαντα διψκεῖτο· ὑμῶν δὲ οὐδεὶς ἦν οὐδαμοῦ, πλὴν εἰ τούτοις ἐπηρεάσατε τε δέοι. Ἐπειών δὲ, ὃ μήποτ' ὥφελε, συνέβη, καὶ οὐκ ἔτι συμβιούλων, ἀλλὰ τῶν ταῖς ἐπιτασσομένοις ἐπηρετούντων, καὶ τῶν κατὰ τῆς πατρίδος μισθαριεῖν ἐτοίμων, καὶ τῶν κολακεύειν ἑτέρους βουλομέρων ἔξετασις ἦν, τηνικαῦτα σὺ, καὶ τούτων ἔκαστος ἐν τάξει, καὶ μέγας, καὶ λαρπρὸς ἵπποτρόφος· ἐγὼ δ' ἀσθενής, δημολογῶ, ἀλλ' εὔνους μᾶλλον ὑμῶν τούτοις.

Δέο δ', ὃ ἀνδρες Ἀθηναῖοι, ταῦτα τὸν φύσει μέτριον πολίτην ἔχειν δέι· (οὗτῳ γάρ μοι περὶ ἐμαυτοῦ λέγοντι ἀνεπιφθονώτατον εἶπεν) ἐν μὲν ταῖς ἔξουσίαις, τὴν τοῦ γενναίου, καὶ τὴν τοῦ πρωτείου τῇ πόλει προαίρεσιν διαφυλάττειν, ἐν παντὶ δὲ καιρῷ καὶ πράξει, τὴν εὔνοιαν. Τούτου γάρ ἡ φύσις κυρία· τοῦ δύνασθαι δὲ καὶ ἴσχύειν, ἔτερα. Ταῦτην τοίνυν παρ' ἐμοὶ μεμενηκυῖαν εὑρήσετε ἀπλῶς. Ὁρᾶτε δέ οἰκ θέατοι μενος, οὐκ Ἀμφικτυονικᾶς δίκας ἐπαγόντων μοι, οὐκ ἀπειλούντων, οὐκ ἐπαγγελλομένων, οὐ τοὺς καταράτους τούτους ὕσπερ θηρία μοι προσβαλλόντων, οὐδαμῶς προδέδωκα ἐγὼ τὴν εἰς ὑμᾶς εὔνοιαν. Τὸ γάρ ἐξ ἀρχῆς εὐθὺς δρθῆν καὶ δικαίαν τὴν δόδον τῆς πολιτείας εἰλόμην, τὰς τιμᾶς, τὰς δυναστείας, τὰς εὐνοΐας τὰς τῆς πατρίδος θεραπεύειν, ταύτας αὐξεῖν, μετὰ τούτων εἶναι. Οὐκ ἐπὶ μὲν τοῖς ἑτέρων εὐτυχῆμασι φαιδρὸς ἐγὼ καὶ γεγηθῶς κατὰ τὴν ἀγορᾶν περιέρχομαι, τὴν δεξιὰν προτείνων, καὶ εὐαγγελιζόμενος τούτοις, οὓς ἀν ἐκεῖσε ἀπαγγελεῖν οἴωματος τῶν δὲ τῆς πόλεως ἀγαθῶν πεφρικῶς ἀκδυω, καὶ στέινων, καὶ κυπτῶν εἰς τὴν γῆν, ὕσπερ οἱ δυσσεβεῖς οὗτοι, οἱ τὴν μὲν πόλιν διασύρουσιν, ὕσπερ οὐχ αὐτοὺς διασύροντες, ὅταν τοῦτο ποιῶσιν, ἔξω δὲ βλέπουσι, καὶ ἐν οἷς ἀτυχησάντων τῶν Ἑλλήνων εὐτύχησεν ἔτερος, ταῦτ' ἐπαινοῦσι, καὶ δπως τὸν ἄπαντα χρόνον διαμενεῖ, φασὶ δεῖν τηρεῖν.

Μὴ δῆτ', ὃ πάντες θεοὶ, μηδεὶς ταῦθ' ὑμῶν ἐπινεύσειν· ἀλλὰ μάλιστα μὲν καὶ τούτοις βελτίω τινὰ νοῦν καὶ φρένας ἐνθείητε· εἰ δ' ἄρα ἔχουσιν οὗτοις ἀνιάτως, τούτοις μὲν αὐτοὺς καθ' ἑαυτοὺς ἔξωλεις καὶ προώλεις ἐν γῇ καὶ θαλάττῃ ποιήσαιτε· ήρεν δὲ τοῖς λοιποῖς τὴν ταχίστην ἀπαλλαγὴν τῶν ἐπηρημένων φόβων δότε, καὶ σωτηρίαν ἀσφαλῆ.

still I assert my superiority. At that period when the state was free to choose the measures best approved, when we were all invited to engage in the great contest of patriotism, then did I display the superior excellence of my counsels, then were affairs all conducted by my decrees, my laws, my embassies; while not a man of your party ever appeared, unless to vent his insolence. But when we had once experienced this unmerited reverse of fortune: when this became the place, not for patriot ministers, but for the slaves of power, for those who stood prepared to sell their country for a bribe, for those who could descend to certain prostituted compliments; then indeed were you and your associates exalted; then did you display your magnificence, your state, your splendor, your equipage: while I was depressed, I confess it; yet still superior to you all in an affectionate attachment to my country.

There are two distinguishing qualities, Athenians, which the virtuous citizen should ever possess—(I speak in general terms, as the least inviolous method of doing justice to myself): a zeal for the honor and pre-eminence of the state, in his official conduct; on all occasions and in all transactions, an affection for his country. This nature can bestow. Abilities and success depend on another power. And in this affection you find me firm and invariable. Not the solemn demand of my person; not the vengeance of the Amphictyonic council, which they denounced against me; not the terror of their threatenings; not the flattery of their promises; no, nor the fury of those accursed wretches, whom they roused like wild beasts against me, could ever tear this affection from my breast. From first to last, I have uniformly pursued the just and virtuous course of conduct; assertor of the honors, of the prerogatives, of the glory of my country; studious to support them, zealous to advance them, my whole being is devoted to this glorious cause. I was never known to march through the city with a face of joy and exultation at the success of a foreign power; embracing and announcing the joyful tidings to those who, I supposed, would transmit it to the proper place. I was never known to receive the successes of my own country with tremblings, with sighings, with eyes bending to the earth, like those impious men who are the defamers of the state, as if by such conduct they were not defamers of themselves: who look abroad, and, when a foreign potentate hath established his power on the calamities of Greece, applaud the event, and tell us we should take every means to perpetuate his power.

Hear me, ye immortal gods! and let not these their desires be ratified in heaven! Infuse a better spirit into these men! Inspire even their minds with purer sentiments! This is my first prayer.—Or, if their natures are not to be reformed; on them, on them only discharge your vengeance! Pursue them both by land and sea! Pursue them even to destruction! But to us display your goodness, in a speedy deliverance from impending evils, and all the blessings of protection and tranquillity!

(T. LELAND, D.D.)

2. ΤΗΣ ΙΩΝΙΚΗΣ ΔΙΑΛΕΚΤΟΥ.

'ΗΡΟΔΟΤΟΥ.—'ΑΡΙΩΝ.

Ἐτυράννεις δὲ ὁ Περίανδρος Κορίνθου· τῷ δὴ λέγουσι Κορίνθιοι, (όμολογέουσι ἐξ σφι Λέσβιοι,) ἐν τῷ βίῳ, θῶμα μέγιστον παραστῆναι·—'ΑΡΙΩΝΑ τὸν Μηθυμναῖον ἐπὶ ὀδελφῖνος ἔζενειχθέντα ἐπὶ Ταίναρον, ἔόντα κιθαρῳδὸν τῶν τότε ἔόντων οὐδενὸς δευτερον, καὶ διθύραμβον, πρῶτον ἀνθρώπων τῶν ἡμεῖς ἴδμεν, ποιήσαντά τε καὶ δυομάσσαντα καὶ διδάξαντα ἐν Κορίνθῳ.

Τοῦτον τὸν Ἀρίωνα λέγουσι, τὸν πολλὸν τοῦ χρόνου διατρίβοντα παρὰ Περιάνδρῳ, ἐπιθυμῆσαι πλῶσαι ἐς Ἰταλίην τε καὶ Σικελίην ἔργασάμενον δὲ χρήματα μέγαλα, θελῆσαι ὅπιστος ἐς Κόρινθον ἀπικέσθαι. Ορμᾶσθαι μέν νυν ἐκ Τάραντος, πιστεύοντα δὲ οὐδεμοῖσι μᾶλλον ἢ Κορινθίοισι, μισθώσασθαι πλοῖον ἀνδρῶν Κορινθίων. Τοὺς δὲ ἐν τῷ πελάγει ἐπιβουλεύειν, τὸν Ἀρίωνα ἐκβαλόντας, ἔχειν τὰ χρήματα. Τὸν δὲ, συνέντα τοῦτο, λίσσεσθαι, χρήματα μὲν προΐεντά σφι, Ψυχὴν δὲ παραιτεόμενον. Οὐκων δὴ πείθειν αὐτὸν τοῦτοισι, ἀλλὰ κελεύειν τοὺς πορθμέας ἢ αὐτὸν διαχρῆσθαι μιν, ὡς ἂν ταφῆς ἐν γῇ τύχῃ, ἢ ἐκπηδῆν ἐς τὴν θάλασσαν, τὴν ταχίστην.

Ἀπειληθέντα δὲ τὸν Ἀρίωνα ἐς ἀπορίην, παραιτήσασθαι, ἐπειδὴ σφι οὕτω δοκέοι, περιῆδειν αὐτὸν, ἐν τῇ σκευῇ πάσῃ, στάντα ἐν τοῖσι ἑδωλίοισι, ἀείσαι· ἀείσας δὲ, ὑπεδέκετο ἐωὕτὸν κατεργάσασθαι· καὶ,—τοῖσι ἐσελθεῖν γάρ ήδονὴν, εἰ μέλλοιεν ἀκούσεσθαι τοῦ ἄριστου ἀνθρώπων ἀοιδοῦ,—ἀναχωρῆσαι ἐκ τῆς πρύμνης ἐς μέσην νέα. Τὸν δὲ, ἐνδύντα τε πᾶσαν τὴν σκευὴν, καὶ λαβόντα τὴν κιθάρην, στάντα ἐν τοῖσι ἑδωλίοισι, διεξελθεῖν νόμον τὸν ὅρθιον. Τελευτῶντος ἐὲ τοῦ νόμου, ῥίψαι μιν ἐς τὴν θάλασσαν ἐωὕτὸν, ὡς εἶχε, σὺν τῇ σκευῇ πάσῃ· καὶ τοὺς μὲν ἀποπλέειν ἐς Κόρινθον.

Τὸν δὲ δελφῖνα λέγουσι, ὑπολαβόντα, ἔξενεῖκαὶ ἐπὶ Ταίναρον. Αποβάντα δὲ αὐτὸν, χωρέειν ἐς Κόρινθον, σὺν τῇ σκευῇ· καὶ ἀπικόμενον ἀπηγέσθαι πᾶν τὸ γεγονός. Περίανδρον δὲ, ὑπὸ ἀπιστίης, Ἀρίωνα μὲν ἐν φυλακῇ ἔχειν, οὐδαμῇ μετιέντα, ἀνακῶς δὲ ἔχειν τῶν πορθμέων. Ως δὲ ἄρα παρεῖναι αὐτοὺς κληθέντας, ἵστορέεσθαι εἴ τι λέγοιεν περὶ Ἀρίωνος. Φαμένων δὲ ἐκείνων ὡς εἴη τε σῶς περὶ Ἰταλίην, καὶ μιν εὖ πρήσσοντα λίποιεν ἐν Τάραντι, ἐπιφανῆναι σφι τὸν Ἀρίωνα, ὥσπερ ἔχων ἔξεπήδησε. Καὶ τοὺς, ἐκπλαγέντας, οὐκ ἔχειν ἔτι, ἐλεγχομένους, ἀρνέσθαι.

Ταῦτα μέν νυν Κορίνθιοί τε καὶ Λέσβιοι λέγουσι. Καὶ Ἀρίωνός ἐστι ἀνάθημα χάλκεον, οὐ μέγα, ἐπὶ Ταινάρῳ, ἐπὶ δελφῖνος ἐπεῶν ἀνθρωπος.

2. IONIC.

HERODOTUS.—*Arion.*

Periander was king of Corinth : and the Corinthians say, that a most astonishing thing happened there in his time, which is also confirmed by the Lesbians. Those people give out, that Arion of Methymna, who was second to none of his time in playing on the harp, and who was the first, that we are acquainted with, who composed, named, and taught the Dithyrambic measure at Corinth, was brought on shore at Tænarus upon the back of a dolphin.

They say, that Arion, having continued long with Periander, was desirous of making a voyage to Italy and Sicily, where when he had acquired great riches, determining to return to Corinth, he went to Tarentum, and hired a ship of certain Corinthians, because he put more confidence in them than in any other nation. But these men, when they were in the open sea, conspired together to throw him overboard and seize his money, which he no sooner understood, than offering them all his treasure, he only begged they would spare his life. But the seamen being inflexible, commanded him either to kill himself, that he might be buried ashore, or to leap immediately into the sea.

Arion, reduced to this hard choice, most earnestly desired, that, having determined his death, they would permit him to dress in his richest apparel, and to sing to them, standing on the poop of the ship, promising to make away with himself when he had done. The seamen, pleased that they should hear a song from the best singer in the world, granted his request, and went from the stern to the middle of the vessel. In the mean time Arion, having put on all his robes, took up his harp and performed the Orthian strain ; at the end of the air he leaped into the sea as he was, and the Corinthians continued their voyage homeward.

They say, a dolphin received him on his back, and carried him to Tænarus ; where he went on shore, and thence proceeded to Corinth without changing his clothes, and upon his arrival there he related the whole of what had happened to him ; but that Periander, giving no credit to his relation, put him under close confinement, and took especial care to find out the seamen : that, when they appeared before him, he inquired if they could give any information concerning Arion ; and they answering, that they had left him with great riches at Tarentum, and that he was undoubtedly safe in some part of Italy, Arion in that instant appeared before them in the very dress he had on when he leaped into the sea ; at which they were so astonished, that, being fully convicted, they could no longer deny the fact.

These things are reported by the Corinthians and Lesbians ; in confirmation of which, a statue of Arion, made of brass, and of a moderate size, representing a man sitting upon a dolphin, is at Tænarus.

(Oxford, 1824.)

3. ΤΗΣ ΔΩΡΙΚΗΣ ΔΙΑΛΕΚΤΟΥ.

ΘΕΟΚΡΙΤΟΥ.

ΘΥΡΣΙΣ ΠΟΪΜΗΝ, ΚΑΙ ΑΙΠΟΔΟΣ.

ΘΥ. ἈΔΥ τι τὸ ψιθύρισμα καὶ ἀ πίτυς, αἰπόλε, τήνα,
 ἀ ποτὶ ταῖς παγαῖσι μελίσσεται· ἀδὺ δὲ καὶ τὸ
 συρίσδες· μετὰ Πᾶνι τὸ δεύτερον ἄθλον ἀποιτῆ.
 αἴκα τῆνος ἔῃ κεράδν τράγον, αἴγα τὸ λαψῆ.
 αἴκα δ' αἴγα λάβῃ τῆνος γέρας ἐς τὲ κατοψῆ
 ἀ χέμαρος· χιμάρῳ δὲ καλὸν κρέας, ἔστε κ' ἀμέλεξης.

ΑΙ. ἄδιον, ὅ ποιμὰν, τὸ τεῦν μέλος, ἢ τὸ καταχέες
 τῆν³ ἀπὸ τῆς πέτρας καταλείβεται ὑψόθεν ὕδωρ.
 αἴκα τὰ Μῶται τὰν διῆδα ὁῶρον ἄγωνται,
 ἄρνα τὸ σακίταν λαψῆ γέρας· αἱ δέ κ' ἀρέσκη
 τήναις ἄρνα λαβεῖν, τὸ δὲ τὰν δῖν ὑστερον ἀξῆ.

ΘΥ. λῆσ, ποτὶ τᾶν νυμφᾶν, λῆσ, αἰπόλε, τῷδε καθίξας,
 ὡς τὸ κάταντες τοῦτο γεωλυφον, ἢ τε μυρῖκαι,
 συρίσδεν; τᾶς δ' αἴγας ἔγων ἐν τῷδε νομευσῶ.

ΑΙ. οὐθέμις, ὅ ποιμὰν, τὸ μεσαμβρινὸν, οὐθέμις ἄμμιν
 συρίσδεν⁴ τὸν Πᾶνα δεδοίκαμες· ἢ γάρ ἀπ' ἄγρας
 τανίκα κεκρακίδς ἀμπανεται· ἐντὶ δὲ πικρὸς,
 καὶ οἱ ἀεὶ δριμεῖα χολὰ ποτὶ ρινὴ κάθηται
 ἀλλὰ, τὸ γάρ δὴ, Θύρσι; τὰ Δάφνιδος ἀλγεα εἶδες,
 καὶ τᾶς βωκολικᾶς ἐπὶ τὸ πλέον ἵκεο μώσας,
 δεῦρ⁵, ὑπὸ τὰν πτελέαν ἐνδῶμεθα, τὸν τε Πριάπω
 καὶ τᾶν Κρανιάδων κατεναυτίον, ἅπερ ὁ θῶκος,
 τῆνος δὲ ποιμενικὸς καὶ τὰ δρύες· αἱ δέ κ' ἀείσης,
 ὡς ποκα τὸν Λιβύαθε ποτὶ Χρόμιν ἄσας ἐρίσδων,
 αἴγα τέ τοι δωσῶ διδυματόκον ἐς τρὶς ἀμέλεαι,
 ἢ, δού⁶ ἔχοισ⁷ ἐρίφως, ποταμέλεται ἐς δύο πέλλας·
 καὶ βαθὺ κισσύβιον, κεκλυσμένον ἀδεῖ καρῶ,
 ἀμφῶες, νεοτευχές, ἔτι γλυφάνοιο ποτβσδον·
 τῶ περὶ μὲν χείλη μαρύεται ὑψόθει κισσός,
 κισσός ἐλιχρύσω κεκονισμένος· ἀ δὲ κατ' αὐτὸν
 καρπῷ ἐλιξ εἰλεῖται ἀγαλλομένα κροκδέντι.
 ἔντοσθεν δὲ γυνὰ, τὶ θεῶν δαιδαλμα, τέτυκται,
 ἀσκητὰ πέπλω τε καὶ ἄμπυκι· πᾶρ δέ οἱ ἄνδρες
 καλὸν ἐθειράζοντες ἀμοιβαδίς ἀλλοθεν ἀλλος
 νεικεῖσθαι⁸ ἐπέεσσι· τὰ δ' οὐ φρενδς ἀπτεται αἵτας.
 ἀλλοκα δ' αὖ ποτὶ τὸν ριπτεῖ νοον⁹ οἱ δ' ὥπ' ἔρωτος
 δηθὰ κυλοιδιώντες ἐτώσια μοχθίζοντι.

3. DORIC.

THEOCRITUS.

THYRSIS. Sweet are the whispers of yon vocal pine,
 Whose boughs, projecting o'er the springs, recline :
 Sweet is thy warbled reed's melodious lay ;
 Thou, next to Pan, shalt bear the prize away :
 If to the god a horn'd he-goat belong.
 The gentler female shall reward thy song ;
 If he the female claim, a kid's thy share,
 And, till you milk them, kids are dainty fare.

GOATHERD. Sweeter thy song, O shepherd, than the rill
 That rolls its music down the rocky hill ;
 If one white ewe content the tuneful Nine,
 A stall-fed lamb, meet recompense, is thine ;
 And, if the Muses claim the lamb their due,
 My gentle Thyrsis shall obtain the ewe.

THYRSIS. Wilt thou on this declivity repose,
 Where the rough tamarisk luxuriant grows,
 And gratify the nymphs with sprightly strain ?
 I'll feed thy goats, and tend the browsing train.

GOATHERD. I dare not, dare not, shepherd, grant your boon ;
 Pan's rage I fear, who always rests at noon ;
 When tired with hunting, stretch'd in sleep along,
 His bitter rage will burst upon my song :
 But well you know love's pains, which Dalphinus rues,
 You the great master of the rural muse.
 Let us beneath yon shady elm retreat,
 Where nature forms a lovely pastoral seat,
 Where sculptured Naiads and Priapus stand,
 And groves of oak extending o'er the land ;
 There if you sing as sweetly as of yore,
 When you the prize from Libyan Chromis bore,
 This goat with twins I'll give, that never fails
 Two kids to suckle, and to fill two pails :
 To these I'll add, with scented wax o'erlaid,
 Of curious workmanship, and newly made,
 A deep two handled cup, whose brim is crown'd
 With ivy, join'd with helichryse around ;
 Small tendrils with close-clasping arms uphold
 The fruit rich speckled with the seeds of gold ;
 Within, a woman's well-wrought image shines,
 A vest her limbs, her locks a caul confines ;
 And near, two neat-curl'd youths in amorous strain
 With fruitless strife communicate their pain :
 Smiling, by turns, she views the rival pair :
 Grief swells their eyes, their heavy hearts despair.

τοῖς δὲ μέτα γριπεύς τε γέρων, πέτρα τε τέτυκτας
λεπρᾶς, ἐφ' ὃ σπεύδων μέγα δίκτυον ἔσ βόλον ἐλκεῖ
ἢ πρέσβυτος, κάμνοντι τὸ καρτερὸν ἀνδρὶ ἐοικώς.
φαίης κεν γυνῶν νῦν δον σθένος ἐλλοπιεύειν·
ῶδε οἱ φόδηκαντι κατ' αὐχένα πάντοθεν ἔνεσ,
καὶ πολιῷ περ ἔδυτε· τὸ δὲ σθένος ἄξιον ἄβας.
τυτθὸν δ' ὅσον ἀπωθεῖς ἀλιτρότοιο γέροντος
πυρναλαῖς σταφυλαῖσι καλὸν βέβριθεν ἀλωά·
τὰν δλίγος τις κῶρος ἐφ' αἰμασιαῖσι φυλάσσει
ῆμενος· ἀμφὶ δέ μιν δύ' ἀλώπεκες· ἀ μὲν ἀν' ὅρχως
φοιτῆ, σινομένα τὰν τρώξιμον· ἀ δ', ἐπὶ πήραν
πάντα δόλον τεύχοισα, τὸ παιδὸν οὐ πρὸν ἀνήσειν
φατὶ, πρὸν ἢ 'νάριστον ἐπὶ ξηροῖσι καθίζῃ.
αὐτὰρ δγ' ἀνθερίκεσσι καλὰν πλέκει ἀκριδοθήραν,
σχοίνῳ ἐφαρμόσων· μέλεται δέ οἱ οὔτε τι πήρας,
οὔτε φυτῶν τοσσῆνον, ὅσον περὶ πλέγματι γαθεῖ
παντα δ' ἀμφὶ δέπας περιπέπταται ὑγρὸς ἄκανθος.
Αἰολικὸν τι θάημα· τέρας κέ τυ θυμὸν ἀτύχαι.
τῷ μὲν ἐγὼ πορθμεῖ Καλυδωνίῳ αἴγα τ' ἔδωκα
ῶνον, καὶ τυρβεντα μέγαν λευκοῖο γάλακτος·
οὐδ' ἔτι πα ποτὶ χεῖλος ἐμὸν θίγεν, ἀλλ' ἔτι κεῖται
δχραντον· τῷ κέν τυ μάλα πρόφρων ἀρεστάμαν,
αἰκέν μοι τὸ φίλος τὸν ἐφίμερον ὕμνον ἀείσης.
κοῦ τοι τὴ φθονέω· πόταγ', ὡ γαθέ, τὰν γάρ δοιδὰν
οὔτι πα εἰς Ἀΐδαν γε τὸν ἐκλελαθόντα φυλαξεῖς.

ΘΥ. ἀρχετε βωκολικᾶς, Μῶσαι φίλαι, ἀρχετ' ἀοιδᾶς.
Θύρσις δδ' ὁξ' Αἴτνας, καὶ Θύρσιδος ἀδ' ἀ φωνέ.
πῷ ποκ' ἀρ' ἥθ' δικα Δάφνις ἐτάκετο, πῷ ποκα, νύμφαι
ἢ κατὰ Πηνειῶ καλὰ τέμπεα, ἢ κατὰ Πίνδω;
οὐ γάρ δὴ ποταμοῖο μέγαν ῥόν εῖχετ; Ἀνάπω,
ἀρχετε βωκολικᾶς, Μῶσαι φίλαι, ἀρχετ' ἀοιδᾶς;
τῆνον μὰν θῶες, τῆνον λύκοι ὡρύσσαντο,
τῆνον χώ' κ' δρυμαῖο λέων ἀνέκλαντε θανόντα.

Hard by, a fisherman, advanced in years,
 On the rough margin of a rock appears;
 Intent he stands to enclose the fish below,
 Lifts a large net, and labours at the throw:
 Such strong expression rises on the sight,
 You'd think the man exerted all his might;
 For his round neck with turgid veins appears—
 In years he seems, yet not impair'd by years.
 A vineyard next, with intersected lines,
 And red ripe clusters, load the bending vines:
 To guard the fruit a boy sits idly by,
 In ambush near two skulking foxes lie;
 This plots the banches of ripe grapes to strip;
 But that, more daring, meditates the scrip;
 Resolved ere long to seize the savoury prey,
 And send the youngster dinnerless away:
 Meanwhile on rushes all his art he plies,
 In framing traps for grasshoppers and flies;
 And, earnest only on his own designs,
 Forgets his satchel, and neglects his vines:
 All round the soft acanthus spreads its train—
 This cup, admired by each Æolian swain,
 From far a Calydonian sailor brought,
 For a she-goat and new-made cheese I bought;
 No lip has touch'd it, still unused it stood;
 To you I give this master-piece of wood,
 If you those Himeraean strains rehearse
 Of Daphnis' woes—I envy not your verse—
 Dread fate, alas! may soon demand your breath,
 And close your music in oblivious death.

THYRSIS. Begin, ye Nine, that sweetly wont to play,
 Begin, ye Muses, the bucolic lay.
 "Thyrsis my name, to Ætna I belong,
 Sicilian swain, and this is Thyrsis' song:"
 Where were ye, nymphs, in what sequester'd grove?
 Where were ye, nymphs, when Daphnis pined with love?
 Did ye on Pindus' steepy top reside?
 Or where through Tempe Peneus rolls his tide?
 Or where the waters of Anapus flow,
 Famed streams! ye play'd not, nor on Ætna's brow;
 Nor where chaste Acis laves Sicilian plains—
 Begin, ye Muses, sweet bucolic strains:
 Him savage panthers in wild woods bemoan'd:
 For him fierce wolves in hideous howlings groan'd:
 His fate fell lions mourn'd the livelong day.

(F. FAWKES, Esq.)

4. ΤΗΣ ΑΙΟΛΙΚΗΣ ΔΙΑΛΕΚΤΟΥ.

ΣΑΠΦΟΥΣ.—Els 'Αφροδίταν.

Ποικιλόφρον, ἀθάνατ' Ἀφροδίτα,
παῖ Διὸς δολοπλόκε, λέσπομαὶ τε
μῆ μ' ἄσαιστ, μηδ' ὀνίαισι δάμνα,
πότνια, θυμόν·

ἀλλὰ τοῖσδ' ἔνθ', αἴ ποκα κάτέρωτα
τᾶς ἐμᾶς αὐδᾶς ἀτοίσα πολλᾶς
ζέκλυες, πατρός τε δόμου λιποῖσα
χρύσεον, ἥνθες,

ἄρμ' ὑποσδεύκσασα· καλοὶ δέ τ' ἄγον
ῶκέες στρῶθοι, περὶ γᾶς μελαίνας
πυκνὰ δινεῦντες πτέρ' ἀπ' ὡρανῷ θέ-
ρευς διὰ μέσσω.

αἴπσα δ' ἐκσίκοντο· τὸ δ', ὦ μάκαιρα,
μειδιάσασ' ἀθανάτῳ προσώπῳ
ἥρεν δττι τ' ἥν, τὸ πέπονθα, κῶττε
δὴ τὲ, κάλημι,

κῶττε μεῦ μάλιστ' ἐθέλω γενέσθαι
μαινόλα θυμῷ—τίνος αὖ τὸ πειθοῖ
μὰπς σαγήνευσας φιλότατα; τίς τ', ὦ
Σάπφ', ἀδικήη;

καὶ γὰρ αἱ φεύγει, ταχέως διώξει,
αἱ δὲ δῶρα μὴ δέχετ', ἀλλὰ δώσει,
αἱ δὲ μὴ φιλεῖ, ταχέως φιλάσει
κούκ ἐθέλοισαν.

ἴνθε μοι καὶ νῦν, χαλεπᾶν τε λῦσον
ἐκ μεριμνᾶν· δσσα δέ μοι τελεῖσθας
θυμὸς ἱμέρῃε, τέλεσον, τὸ δ' αὐτὰ
σύμμαχος ἔσσο.

4. ÆOLIC.

SAPPHO.—*To Venus.*

Immortal Venus, skill'd to twine
 The wiles of love's inconstant art ;
 No more with cares and pains subdue
 This throbbing heart.

Haste now, if e'er my suppliant voice
 With pity touch'd thy gentle mind ;
 When, leaving Jove's all-radiant dome,
 Thou camest kind.

Thy car the beauteous sparrows drew
 Round the dark earth from aëry height ;
 As thro' "the liquid noon" they wav'd
 Their pinions light.

Instant they touch'd my roof, while thou
 With soul-subduing smile didst say,
 "What asks my Sappho ? What new grief
 Is thine to-day ?

What would that restless, madd'ning soul ?
 Whom would thy tongue persuasive move
 To soft desire ? Who, Sappho, who
 Hath wrong'd thy love ?

What tho' he flee, he soon shall seek,
 And proffer gifts he spurn'd before ;
 And, careless now, thy coyer charms
 Shall woo the more."

Come then ; relieve my lab'ring breast
 From this deep woe thy hand has made ;
 And lend to every anxious wish
 Thy gentle aid.

(H. H. Bal. Coll. 1830.)

PORSON'S CRITICAL CANONS.

FROM THE CLASSICAL JOURNAL, VOL. 31. p. 136—142.

1. THE Tragic writers never use $\rho\rho$ for $\rho\sigma$, nor $\tau\tau$ for $\sigma\sigma$. Thus they never said Χερρονησαν for Χερσονησαν, nor πράττω for πράσσω.—*Hec.* 8.

2. In systems of anapests they do not always use, nor do they always discard, the Doric dialect.—*Hec.* 100.

3. They are partial to the introduction of the particle $\tau\omega$ in gnomes, or general reflections.—*Hec.* 228.

4. The forms δύνq. δάμνq. and the 2d pers. sing. pres. indic. from verbs in *apai* are more Attic than δύηq. &c.—*Hec.* 253.

5. The Homeric $\eta\ddot{\delta}\varepsilon$ is sometimes found in the tragic writers, contrary to the assertion of Valckenaeer, *Phœn.* 1683.—*Hec.* 323.

6. The tragic writers loved the harsh and antiquated forms of words—they therefore preferred the 1st to the 2nd aorist passive; and the 2nd aorist pass. is consequently very seldom used: ἀπηλλάγη sometimes occurs.—*Hec.* 335. *Phœn.* 986.

7. The participle $\delta\nu$ is seldom found in conjunction with another participle.—*Hec.* 358.

8. "Οπως and ὅπως μὴ is generally joined with the 2nd person of the fut. tense, sometimes with the third, seldom with the first: δρατέον ἐστί, or some expression of the same kind may be conceived as understood in this idiom: as

ὅποια κίσσος δρνος, ὅπως τῆτδ' ξζοματ.—*Hec.* 398.

9. Γε μέν τοι: these three particles are very frequently met with together in Sophocles and Euripides, γέ τοι τι never.—*Hec.* 598.

10. Νεκρὸς, in the masculine gender, is always used for the Latin *cadarer*. Where νεκρὸν occurs in the neuter gender, L. Bos would understand σῶμα.—*Hec.* 665.

11. Ποῦ denotes rest, ποῖ motion: πᾶ is used in both senses. Thus ποῦ στάσει, ποῖ δὲ βάσει. *Phil.* 833.—*Hec.* 1062.

12. Instead of ἥδειμεν, ἥδειτε, ἥδεσαν, the Attics used the contracted forms ἥσμεν, ἥστε, ἥσαν.—*Hec.* 1094.

13. Several verbal adjectives, as ὑποπτος, πιστὸς, μεμπτὸς, ἀμφίπληκτος, and some others are found with an active as well as passive signification.—*Hec.* 1117.

14. The ancient Attic writers never used the neuter plural with a verb plural, except in case of animals.—*Hec.* 1141.

15. The particle μὴ giving the sense of the imperative accompanies the 1st or 2nd aorists subjunctive, and the present imperative, but never the present subjunctive, or 2nd aorist imperative. There are some few instances of μὴ with the 1st aorist imperative. The Attic writers said,

μὴ μέμψῃ—μὴ κάμψῃ | not μὴ μέμφῃ

μὴ μέμφου | μὴ κάμε.

Sometimes μὴ μέμψαι.—*Hec.* 1166.

16. The first syllable of *ιως* in the tragic and comic writers is always short: in composition it is sometimes long.—*Orest.* 9.

17. The Attic writers preserved some Ionic and some Doric forms in

their dialect : thus they always said, Ἀθάνα, δαρδς, ἔκατι κυναγὸς ποδαγὸς, λοχαγὸς, ξεναγὸς, δπαδς, and not Ἀθῆνη, δηρδς, &c. Also μοῦνος, ξένος, sometimes, instead of μόνος, ξένος. But though they had the form κυναγὸς and Ἀθάνα, they used κυνηγέτης and Ἀθηναῖα.—*Orest.* 26.

18. In the formula of adjuration, πρὸς with a genitive case, the article with the noun is seldom omitted by the comic, and never expressed by the tragic writers.—*Orest.* 92.

19. Adjectives, such as μανίας, τάδος, are of three genders, though they are less frequently used in the neuter ; μανίασιν λυσσήμασι. δρομάσι βλεφάροις.—*Orest.* 264.

20. Τεκοῦσα is never used by Euripides absolutely for μήτηρ.—*Orest.* 285.

21. The active verb is often found instead of the middle, the personal pronoun being understood : as

καὶ νῦν ἀνακάλυπτ', ὃ κατίγνητον κάρα,

and now uncover, sc. yourself.—*Orest.* 288.

22. The tragic writers used the form in αἰρω, not in αἱρω : thus they said ἐχθαῖρω, not ἐχθραῖρω. They also said ισχαίνω, not ισχυαίνω —*Orest.* 292.

23. When the discourse is hastily turned from one person to another, the noun is placed first, then the pronoun, and then the particle ; as

Μενέλας, σοι δὲ τάδε λέγω.—*Orest.* 614.

24. The different governments and usages of δεῖ and χρῆ.

Homer only once used δεῖ, and then an infinitive mood is subjoined. Il. I. 337. He very frequently uses χρῆ with an infin., and with an accusative of the person and genitive of the thing ; as also χρεῶ with the accusative and genitive. Euripides has once imitated this form. *Hec.* 962. :

ἀλλὰ τίς χρεῖα σ' ἐμοῦ ;

the Greeks in common said δεῖ σοι τοῦδε. Aeschylus seems first to have altered this, by using the acc. of the person and gen. of the thing, αὐτὸν γάρ σε δεῖ προμηθέως (*Prom.* 86.) ; and to have been followed by Euripides.

The Attic poets never use χρῆ with a genitive ; thus, δτον χρῆ, δεῖ λέγειν is wrong, and should be altered to δτον δεῖ, χρῆ λέγειν.—*Orest.* 659.

25. The enclitic copulative τε in the ancient Greek writers never follows a preposition, unless that preposition commences the member of a sentence. Thus they said,

ἢν τε πόλεος ἀρχαῖς

or ἐν πόλεος τε ἀρχαῖς

but not πόλεος ἐν τ' ἀρχαῖς.—*Orest.* 887.

26. Verbs denoting motion take after them an accusative of the instrument or member which is chiefly used ; as, πᾶ πόδ' ἐπάξας. (*Hec.* 1071.) where πόδ' is put for πόδα, rather than for ποδί. See above, No. 29.—*Orest.* 1427.

27. The tragic writers seldom prefix the article to proper names, except for emphasis, or at the beginning of a sentence.—*Phæn.* 145.

28. The tragic writers do not admit of an hiatus after τι, thus they did not say κάγῳ τι οὐ δρῶν, nor did they ask a question simply by δποῖος : wherever the question is asked, δποῖος must be written, δ ποῖος, not δποῖος.—*Phæn.* 892.

29. Αὐτὸς is frequently used absolutely for μόνος ; and yet αὐτὸς μόνος is not a tautologous expression.—*Phæn.* 1245.

30. The article forms a crasis with a word beginning with alpha, only

when the alpha is short; thus, no tragic writer would say *τᾶθλα* for *τὰ ἀθλα*, because the penult of *ἀθλον* is long, the word being contracted from *ἀθλον*.—*Phæn.* 1277.

31. Καὶ *πῶς*, and *πῶς καὶ*, have very different meanings: *καὶ πῶς* is used in asking a question which implies an objection or contradiction to the preceding remark: as, *καὶ πῶς γένοιτ'* ἀν τῶνδε δυσποτμώτερα; where Creon's question is an implied affirmation that the messenger's previous remark was not true. But *πῶς καὶ* asks some additional information: as,

πῶς καὶ πέπρακται διπτύχων παιδων φόνος;

In this latter sense *καὶ* follows the interrogatives *τίς*, *πῶς*, *ποῖ*, *ποῖος*. Sometimes between the interrogative and *καὶ*, *δὲ* is inserted.—*Phæn.* 1373.

32. *Ως* is never used for *εἰς* or *πρὸς*, except in case of persons. Homer has the first instance of this Atticism.—*Od.* P. 218.

**Ως αἰτὶ τὸν δροῖον ἄγει Θεὸς ὡς τὸν δροῖον.*—*Phæn.* 1415.

33. The copulative *καὶ* never forms a crasis with *εῦ*, except in words compounded with *εῦ*: it never makes a crasis with *ἀεὶ*.—*Phæn.* 1422.

34. Ἀλλὰ μὴν, *καὶ μὴν*, *οὐδὲ μὴν*, *οὐ μὴν*, are frequently found in a sentence, with the addition of the particle *γε*, but never except where another word is interposed; thus,

οὐ μὴν σύ γ' ἡμᾶς τὸν τεκδόντας ἥδεσω.—*Eur. Alope.*

Phæn. 1638.

35. Porson prefers to adscribe, rather than subscribe the iota; a practice which was either universally adopted, or the iota entirely omitted in the more ancient MSS. The subscription of the iota does not seem to have been earlier than the 10th century.—*Med.* 6.

36. Porson writes *ξν* instead of *σν*, both in and out of composition, where the metre and smoothness of numbers will permit; but in iambic metre, not so as to introduce a spondee where there might be an iambus.—*Med.* 11.

37. The tragic writers in iambic, trochaic, or legitimate anapaestic verse, never admit *περὶ* before a vowel, either in the same or different words. In the choral odes they rarely admit a verb or substantive of this kind of composition—very rarely an adjective or adverb.—*Med.* 284.

38. The distinction between *διδάσκω* and *διδάσκομαι* is this:

The master *διδάσκει* (teaches) the boy.

The father *διδάσκεται* causes his son to be taught; though this distinction is not always observed by the poets.—*Med.* 297.

39. There are several nouns which in the singular are only masc. or feminine, but in the plural are neuter; as, *ἔφρος*, *ἔφρα*; *κύκλος*, *κύκλα*; *κέλευθος*, *κέλευθα*; *δεσμὸς*, *δεσμὰ*; *σῖτος*, *σῖτα*.—*Med.* 494.

40. *Μεθίημι* in the active voice governs an accusative—in the middle a genitive case: in the line

**Αγουστίν οὐ μεθεῖτ' ἀν ἐκ γαλας ἐμέ :*

the pronoun *ἐμέ* is the accusative after the participle *ἀγουστίν*, not after *μεθεῖτο*.

When two verbs governing different cases refer equally to the same noun, the Greeks, in order to avoid an inharmonious repetition of the proper name or pronoun, give it only once governed by one of the verbs, and omit it with the other.—*Med.* 734.

41. The tragic writers never use the form in *νω* for that in *νμι*—(thus they do not say *δηνώ*, but *δηνμι*): the writers of the old comedy use it very seldom—those of the middle, oftener—those of the new, very often.—*Med.* 744.

42. ἅγιος and ἄγνος are sometimes interchanged in the earlier editions; but ἅγιος is very rarely used by the Attic—never by the tragic writers.—*Med.* 750.

43. All compound adjectives ending in *ος* were anciently declined with three terminations: as ἀπόρθητος, ἀπόρθητη, ἀπόρθητον: and after the feminine forms had gradually become obsolete, the poets and Attic writers recalled them, for the sake either of ornament or of variety.—*Med.* 822.

44. From ἀείρω the ancients formed the future ἀείρω, or ἀερῶ—by contraction, *αλρῶ* or *ἀρῶ*, the penult being long. But when they contracted ἀείρω itself into *αιρῶ*, then they had a new future, ἀρῶ—the penult being short.—*Med.* 848.

45. The future form μεμνήσομαι (found in Homer, Il. x. 390.) is always used by the tragic writers—the form μνησθήσομαι is never used: the same remark is true of κεκλήσομαι and κληθῆσομαι. But βληθῆσομαι and βεβλήσομαι are met with indiscriminately.—*Med.* 9.9.

46. The nominative forms ἀβλάψψ and ἀμβλωπός, γοργῶψ and γοργωπός, φλογῶψ and φλογωπός, ἀδρῆ, and ἀμπτος, ἄζυξ and ἄζυγος, νεοζῦξ and νεύζυγος, εὐκροὺς and εὐκριτὸς, and such others, are both Attic.—*Med.* 1363.

47. In words joined by a crasis, the iota ought never to be added, unless καὶ forms a crasis with a diphthong,¹ as κάτα for καὶ εἴτα.—*Præf.* iv.

48. Αεὶ δεῖδς; κλίω, κάω, are to be written without a diphthong—not αἰεὶ, αἰεῖδς, &c.—*Ibid.*

49. The second persons singular of the present and future, middle and passive, end in *ει* not *η*, which latter termination belongs to the subjunctive: thus, τύπτομαι, τύπτει, τύπτεται, and τύπτωμαι, τύπτῃ, τύπτηται.—*Ibid.*

50. The augment is not omitted by the Attics, except in the case of χρῆν for ἔχρην, ἀνωγα for ἦιωγα καθεζόμην, κάθευδον. They sometimes admitted a double augment, as ἡνεσχόμην, ἔώρων, ἥμελλον, &c.—*Præf.* xix.

51. Ἐλεειδς is a word unknown to the Attics. As from δέος is formed δεινὸς from κλέος, κλεειδς, so from ἔλεος is formed ἔλεινός.—*Præf.* viii.

52. Derivative and compound adjectives are generally, in Attic Greek, of the same form in the masculine and feminine: as, δ καὶ ἡ φιλόξενος, ἀπόβλεπτος.—*Præf.* ix.

52. The Attics said, οἰζὺς not διζὺς, οἰζυρός not διζυρός: as also, οῖς, οἰστὸς, Οἰκλῆς, Οἰλεնς.—*Præf.* x.

53. Some Ionisms are used by the tragic writers, though sparingly and rarely: as ξεῖνος, μοῖνος, γούνατα, κοῦρος, δουρῆ.—*Præf.* xiii.

1 This canon is not expressed with the usual accuracy of the learned Professor. When καὶ forms a crasis with a diphthong containing an iota, then the iota is added, otherwise not: thus, καὶ εἴτα=κάτα, but καὶ οὐ=κοῦ.

DAWES'S ELEVEN CANONS:

WITH NOTES

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I.

"*Αν* cannot be joined to *περιοῖδες*." *Miscell. Crit.* p. ii. Ed. B. p. ii.
The particle *ἀν*, giving the idea of a contingent or conditional event, goes with the past tenses only of the indicative mood; out of which number *περιοῖδε* is excluded, as being strictly what Clarke calls the present perfect tense. [Vid. ad *Iliad.* A. v. 37.]

1. *ἐτυπτον ἀν—I should have been striking.*

(Sometimes translate, *I should have stricken.*)

2. *ετετόφη ἀν—I should have done striking.*

3. *ἐτυψα } ἀν—I should have stricken.*
ἐτυπον }

The same, *mutatis mutandis*, for the past tenses of *θυήσκω*.

II.

"The word *ὅσῳ* and the like, when accompanied with *ἀν*, are construed with the subjunctive, not with the optative." [M. C. p. 79. Ed. B. p. 82.]

The passage itself from which this remark arises, may easily be found in the *Anabasis* of Xenophon. (Lib. I. 5. 9.) Δῆλος ἦν δὲ Κῦρος σπεύδων πάσαν τὴν ἡδὸν—*νομίζων*, *ὅσῳ μὲν ἀν θάττον ἐλθοι, τοσούτῳ απαρασκευαστοτέρῳ βασιλεῖ μαχεῖσθαι*. . . κ. τ. λ.

By transposing *ἀν*, and by altering the future *μαχεῖσθαι*, which does not keep that particle's company, into *μάχεσθαι*, Dawes (with the approbation of Porson) has corrected the passage thus: *νομίζων ἀν, ὅσῳ μὲν θαττον ἐλθοι, τ. α. β. μάχεσθαι—κ. τ. λ.*

1. The position of *ἀν*, as above, with verbs of thinking followed by an infinitive mood to which it refers, is very common in Attic Greek; and Dawes abundantly shows it from Xenophon.

2. "Οσῷ and similar words are much used with *ἀν* and the subjunctive mood, it is true; but according to circumstances which will explain themselves, they are used with the optative, and with the indicative also sometimes."

a. *Whatever part you shall have acted towards your parents, your children also will act towards you; and with good reason.*

Οἶδες περὶ ἀν περὶ τοὺς γονεῖς γένη, τοιοῦτοι καὶ οἱ σαυτοῦ παῖδες περὶ σὲ γενίσονται εἰκότως.

β. Act such a part towards your parents, as you could wish your own children to act towards yourself.

Τοιούτος γίγνου περὶ τὸν γονέα, οἷος ἀν τοῦτον περὶ σεαυτὸν γίγνεσθαι τὸν σαυτὸν παῖδας.

γ. There is not a man living whom he would have less thought of attacking than him.

Οὐκ ἔστιν, εφ' ὅπῃσα ἀν ἡπτον, ἢ επὶ τοῦτον, ἡλθεν.

Of the two passages which shall be given from Demosthenes, the first shows a syntax very common and legitimate in Attic prose; while the second exhibits two instances, the one correct, the other suspicious, at least to my apprehension of it.

Καὶ γάρ οὗτος ἄπαι τοῦτοι, οἵς ἀν τις μέγαν αυτὸν ἡγήσαιτο,—ἐτ' επισφαλεστέραν αυτὴν [τὴν Μακεδονικὴν δύναμιν] κατεσκεψακεν ἔαντρῳ. Olynthiac. A. § 5.

In the same section, *The subjects of Philip*, says the orator, *λυποῦνται καὶ συνεχῶς ταλαιπωρεῦται, οὐτ' επὶ τοῖς ἐργοῖς, οὐτ' επὶ τοῖς αυτῶν ιδίοις εώμενοι διατρίβειν, οὐθὲ δ' ἀν πορίσθωσιν, οὕτως ὥπως ἀν δύνανται, ταῦτ' ἔχοντες διαθέσθαι, κεκλεισμένων τῶν εμπορίων τῶν εν τῇ χώρᾳ διὰ τὸν πόλεμον.*

'Translate thus: *Nor able to dispose of such articles as they may produce, in the way they might otherwise have it in their power to do, on account of the war, &c. &c.*

And to preserve the Atticism, read—*ὅπως ἀν δύναντο.*

3. It is well known, that the following construction, *suppresso àν*, is favoured by the tragic writers. [R. P. ad Orest. v. 141.] "Οπεν δ' Απόλλων σκαιδὸν, τίνεις σοφός; Electr. Eurip. v. 972. But this suppression of *ἀν* with the optative also deserves remark.

Οὐκ ἔστιν, ὅπῳ μεῖζον μοῖραν

Νείματιν, ἡ σολ. Prom. Vinct. vv. 299, 300.

The following passages demand a separate consideration:

Ἐν σοὶ γάρ εσμεν· ἀνδρα δ' αφελεῖν, αφ' ὃν

Ἐχοι τε καὶ δύνατο, κάλλιστος πόνων. [Ed. R. vv. 314, 5.

Εἰκῆ κράτιστον ζῆν, ὥπως δύνατο τις. Ibid. v. 979.

And this. *Αλλ' ει βούλει, ἔφη, ὁ πάππε, ἡδέως με θηρᾶν, ἀφες πάντας τὸν κατ' εμὲ διώκειν καὶ διαγωνίζεσθαι, ὥπως ἔκαστος τὰ κράτιστα δύνατο.* *Cyropædia.*

III.

"The Attic style requires either *ποῖ τις φύῃ*, or *ποῖ τις ἀν φύγοι*. An optative verb following *ποῖ*, *πθεν*, *ποῖ*, *πῶς*, &c. requires *ἀν*; a subjunctive verb rejects it." [M. C. 207. Ed. B. 207.]

The meaning of Dawes will be best understood perhaps, if we take three ways of expressing nearly the same ideas by three different moods of the verb.

a. ποῖ τρέφομαι; whither shall I betake myself?

b. ποῖ τράπωμαι; whither must I betake myself?

γ. ποῖ τις ἀν τράποιτο; whither should one betake himself?

[M. C. 75. 341. Ed. B. 78. 333.]

1. Under the class (*β*) may be placed,

Εγὼ δὲ τί ΠΟΙΩ; Plut. But what must I do?

Εγὼ σιωπῶ τῷδέ γ'; Ran. where Aeschylus of Euripides,

Must I hold my tongue for this coxcomb?

'Ως οξύθυμος! φέρε, τί σοι ΔΩ καταφαγεῖν;
Well, what must I give you to eat?

Dawes's account justly exhibits the first and second verbs thus used, not as of the present indicative serving instead of the future; "but of the subjunctive, which has often the force of a future, but is more properly to be referred in its own proper sense to *īva* or *χρὴ īva* understood."

2. Σιφῶς κελεύεις, μὴ τρόφης μιάσματος

Τούμοῦ μετασχεῖν, αλλ' ελευθέρως θάνω. Herac. 558, 559.

"Θάνω is the subjunctive, as often elsewhere. Every one knows that the first person plural subjunctive often occurs in the sense of our *let us die*. More seldom, and yet not very seldom, the first person singular is used in the sense of our *let me die*. In Med. 1275 most of the Edd. properly give παρέλθω δόμους without an interrogation." P. Elmsley ad loc.

In Porson's Medea, the passage stands thus :

Παρέλθω δόμους; αρῆξαι φόνον
Δοκεῖ μοι τέκιοις

which would require to be translated with somewhat less force, thus : "Shall I not enter the house? — I am resolved to save the children from murder."

IV.

Καὶ μὴ δπότε τι σκευάριον τοῦ δεσπότου
"Υφείδου, εγώ σε λανθάνειν εποίουν αεί. Plut. 1141.

"Iambics and Trochaics do not allow of the hiatus in the second verse. Besides, δπότε ὑφείδου, [When you actually had stolen one specific thing,] εποίουν αεί is a solecism. Read 'Υφείδοι', that is, 'Υφείδοι.' [M. C. 216. Ed. B. 215, 6.]

Fielding and Young thus translate the passage fairly enough :

Why, when you used to filch any vessel from your master, I always assisted you in concealing it [the theft.]

The nature of those circumstances which demand this usage of δπότε with the optative mood, if not sufficiently clear from the instance thus given, is determined by several other instances which Dawes has produced, of δπότε similarly employed.

Of εἰπον also in the same usage preceding the optative, with the preter-imperfect tense (for that is the idiom) of the indicative mood in the other member of the sentence, Dawes has given proof quite sufficient. [M. C. 256. Ed. B. 353.]

Ἄλλη δὲ κᾶλλῃ δωμάτων στρωφωμένη,
ΕΙΠΟΥ φίλων ΒΛΕΨΕΙΕΝ οικετῶν δέμας,
ΕΚΛΑΙΕΝ ἡ δύστηνος. Sophoc. Trachin. 924.

And wandering up and down the house, whenever she saw a favourite domestic, so oft the wretched dame would weep.

The particle επεί occurs in a similar construction. Καὶ οἱ μὲν ὄντε, επεί τις διώκοι, προδραμόντες ἀν εἰστήκεσαν· (πολὺ γὰρ τοῦ ἵππου θάττον ἐτρέχον) καὶ πάλιν, επεί πλησιάζοι ὁ ἵππος, ταῦτα εποίουν. Xenophon. Anabas. p. 45. ex emendatione Porsoni; quem vide ad Eur. Phæn. 412.

V.

"Verbs of the form of *aείσοι* are never used in an optative sense, or joined with *κεν* or *ἀν*; but are always put after past tenses in a future sense.

Ἐγὼ γὰρ ἀν μειράκιον ΗΠΕΓΑΗΣ' ὅτι

Εἰς τὸν δικαίους καὶ σοφοὺς καὶ κοσμίους

Μόνονς ΒΑΔΙΟΙΜHN.—Piat. 88.' [M. C. 103, Ed. B. 105.]

For I when a stripling threatening that I would visit the honest and wise and respectable—and no others.

1. If this dictum be true, and I have met with nothing to disprove it, all the other usages of the future optative must be struck off the roll without delay.

a. *ζήτοτε: fare ye well.* “For the future is not used in this construction.” [M. C. ii. Ed. B. ii.]

b. *μᾶλλον ἀν εποίην,* is a form equally unknown to the Greeks. [M. C. iv. Ed. B. iv.]

2. The future infinitive, it has been already remarked keeps no company with the particle *ἀν*. The aversion to *πρὶν* preceding it in what is called *government*, seems pretty much the same. Mr. Elmsley (ad Iph. Aut. v. 1459.) has justly suggested, that *πρὶν σπαράξεθαι κέμας*, is a solecism. The looser usage of the aorist infinitive with *ἀν* or without it, affords no excuse for breaking down the narrow fence of its neighbour.

3. For the same reason, Mr. Elmsley, ad Iph. T. v. 937. appears to me justly to condemn *κελευσθεῖς δράσιν* as not legitimate Greek; while (ad OEd. R. v. 272.) he does not with equal decision second the Scholiast, who, in reference to *σύχομαι* in v. 269, writes thus—*φθαρῆναι δὲ γράψειν, οὐ φθερῖσθαι.*

The syntax of the line

Αλλ' ᾧδε προέθηκεν ελευθερίης απολαύσειν
is condemned by Dawes, on the very same principle. “For neither can a future follow the word *προέθηκεν*.” [M. C. iii. Ed. B. iii.]

4. In the syntax of *μᾶλλω* the infinitive mood following it most usually occurs in the future tense, but not universally. The authority of Porson ad Orest. v. 929. on v. 1594. *μᾶλλω κτανεῖν*, has pronounced, “that the aorist is properly put after the verb *μᾶλλειν*.” Mr. Elmsley ad Heraclid. v. 710. gives his sentence thus on the subject: “Wherever *γράψειν* or *γράψειν* can be put by a slight alteration for *γράψαι*, I think the change should be made.”

VI.

“The optative, when joined with certain words, *ἴνα*, *όφρα*, *μὴ*, can only be subjoined to preterite verbs and answers to the Latin *Amarem*; the subjunctive on the other hand is subjoined only to verbs of a present or future tense, and answers to the Latin *Amem*.” [M. C. 82, 3. 272. 329—85. 268. 321.]

Generally speaking, where a purpose, end, result, is denoted by the help of the particles *ἴνα*, *όφρα*, *μὴ*, &c.

I. If both the *action* and the *purpose* of it belong entirely to time past, the *purpose* is denoted by the optative mood only.

II. If the *action* belong to time present or future, the *purpose* is denoted by the subjunctive and not otherwise.

This is remarkably well illustrated by Dawes out of Homer and Plato. In the Iliad E. 127, 8. we read,

Αχλὸν δ' αὖ τοι απ' οφθαλμῶν ἔλογ, ἢ πρὶν επῆνεν,

ΟΦΡ' εῦ ΓΙΝΩΣΚΗΣ ημὲν θεὸν ηδὲ καὶ ἀνδρα.

“I HAVE REMOVED the mist from thine eyes, that thou MAYST DISTINGUISH, &c.”

In the second Alcibiades of Plato, *sub finem*: ὥσπερ τῷ Διομῆδει φη· ή τὴν Αθήναν "Ομῆρος απὸ τῶν οφθαλμῶν ΑΦΕΛΕΙΝ τὴν αχλὺν,

ΟΦΡ' εὐ ΓΙΝΩΣΚΟΙ ημὲν θεὸν ηδὲ καὶ ἀνδρα.

"Homer tells us that Minerva REMOVED the mist from his eyes, that he MIGHT DISTINGUISH, &c."

Briefly, it is right to say, επορεύθη, ἵνα μάθοι,

and πορέσται οὐ πορέσται, ἵνα μάθῃ.

Yet a few remarks may be useful, and even necessary, to assist the young scholar in discriminating between real exceptions and such only as appear so to be: for no one mistakes the following modes of syntax as legitimate.

φυλάττετε νῦν, ὅπως μὴ οἰχοίτο.

τότε γαρ εφυλάττετε, ὅπως μὴ οἰχηται.

1. Since the Greek aorist, like the Latin preterite, is not only taken in the narrative way, as ἔγραψα. *I wrote*, but sometimes also in the use of our present perfect, *I have written*; it may in its latter usage be followed by the subjunctive. The remark is Dawes's, when speaking most exactly on the dramatic passage of Homer as varied in narration by Plato, *ubi supra*. Professor Monk, *ad Hippolyt.* v. 1294, has shown very clearly, under what circumstances this syntax is legitimate.

2. Since, in narrating past events, the Greek writers, particularly the Tragics, often employ the present in one part, with the aorist in the other part of the sentence, [*rid. R. P. ad Hecub.* v. 21.] as well as *vice versa*, we are not to wonder, if a syntax like the following be sometimes presented, with δοτίς or with ἵνα.

Phæn. 47. εκηρύσσεται, [τερετα, εκήρυξεν]

δοτίς μάθοι. κ. τ. λ.

"He proclaimed such a reward to any one, that SHOULD discover the meaning of the riddle."

3. If the verb denoting the principal act, while it is true of the present time which it directly expresses, be virtually true of the part also in its beginning and continuance, the leading verb may stand in the present tense, and yet the purpose be denoted by the optative mood. In this way, I venture, though with some timidity, to translate the following passage of the *Ranæ*, vv. 21—24.

Ἐἲτ' οὐχ ὕβρις ταῦτ' εστὶ καὶ πολλὴ τρυφὴ,

"Οτ" εγὼ μὲν ὁν Δίδνυτος, νῦν; Σταμνίου,

Αυτὸς βαδίζω καὶ πονῶ, τοῦτον δ' οχῶ,

"Ινα μὴ ταλαιπωροῖτο, μηδὲ ἄχθος φέροι;

"Is it not quite abominable, that I the mighty Bacchus HAVE BEEN trudging on foot, while I have had this fellow well mounted, that he MIGHT feel no fatigue?"

To escape from the emendation of Brunck and with a view to suggest an idea which may perhaps be supported ere long by better authority, I risk at all events a modest conjecture for the present.

4. In passages where either syntax would be legitimate in other respects, some peculiarity of the case determines the choice at once.

The following passage presents just such an instance:

'Η γὰρ νέοντας ευμενεῖ πέδιφ,

"Απαντα πανδοκοῦστα παιδεῖας ὅτλον,

Εθρέψατ", οικιστῆρας ασπιδηφόρος

Πιστοὺς, ὅπως γένοιοθε πρὸς χρέος τόδε.

S. *Theb.* vv. 17—20.

There is nothing in vv. 19, 20, to condemn the reading γένησθε. “*She HATH REARED, that you may become*” But in vv. 17, 18, the decision lies. “*She REARED you in tender and helpless infancy, that you MIGHT become one day her royal guards.*”

When Porson ad Phœn. 68. writes thus: “Brunck edited κραίνοντες for κραίνωσιν from Dawes's Canon, M. C. p. 82. But this Canon the Tragedians do not seem in all cases to have observed. Cf. Hec. 1128—1133.” [1120—1126.] he refers to a passage singularly awkward, and, if it be allowed to stand correctly at present, bidding more defiance to Dawes's Canon, than any other which it has yet fallen in my way to observe.

Ἐδεισα, μή σοι πολέμιος λειψθεὶς δὲ παις
Τροίαν αθροὶσῃ καὶ ξυνοικίσῃ πάλιν.
Γνόντες δὲ Αχαιοῖς ζῶστα Πριαμιδῶν τίνα
Φονγῶν εἰς αἴαν αὐθίς αἴροιεν στόλον,
Κάπειτα Θρῆκης πεδία τρίβουεν τάδε
Δεηλατοῦντες γείτοσιν δὲ εἴη κακὸν
Τρώων, εν ὥπερ τῦν, ἀναξ εκάμνομεν.

Had the irregularity lain on the other side, had he begun with the optative, and from inadvertence of mind been led by other thoughts to employ the subjunctive afterwards; the knot might then have had an easy solution.

As it is, Mr. Blomfield's ingenious and perhaps just mode of settling the point in other passages, can hardly be applied to this.

“Say that the subjunctive was sometimes used of a thing past, still they never used the optative of a thing present.” *Ad S. Theb.*

III. A third syntax yet remains; which, though never, I believe, noticed by Dawes, deserves a place here.

Τί δῆτ' εμοὶ ζῆγν κέρδος, αλλ' οὐκ εν τάχει
Ἐρριψί εμαυτὴν τὴσδ' απὸ στυφλοῦ πέτρας,
Οπως πέλιρ σκῆψασα, τῶν πάντων πόνων
Απηλλάγην; κρείσσον γάρ εἰς ἄπαξ θανεῖν
Ἡ τὰς ἀπάτας ἡμέρας πάσχειν κακῶς.

Prom. Vinet. vv. 773—6.

I have selected this passage, for two reasons: it readily presents its own meaning, and shows the class of construction to which it belongs. But Heath wanted to alter it, from the confusion in his mind of the rules of Latin with those of Greek syntax.

“For the sake of grammatical propriety, we must by all means read απαλλαγεῖν, omitting γάρ to preserve the metre.” Heath *ad loc.*

As every scholar possesses the Hippolytus [v. 643.] edited by Professor Monk, and the Oedipus Rex [v. 1389.] by Mr. Elmsley, it is unnecessary to give any particular explanation of what they have so well developed. Hermann also may be consulted with advantage, in his Annotationes, No. 446. on the Greek Idioms of Viger.

VII.

“*Ov μὴ* are construed either with the future indicative or with the second aorist subjunctive.” [M. C. 222—221.]

“*Οπως*, either with or without *μὴ*, is construed with the second aorist active or middle, and with the first aorist passive.” [M. C. 228, 29, 30—227, 28.]

“*Ov* with a subjunctive requires *μὴ*.” [M. C. 340—331.]

According to Dawes, then, the following forms of Syntax, for instance, are correct :

1. ΟΥ ΜΗ δυσμενής ΕΣΗι φίλοις.
2. ΑΛΛ' ΟΥΠΟΤ' εξ εροῦγε ΜΗ ΜΑΘΗΙΣ τόδε.
3. Δέδοιχ' ΟΠΩΣ ΜΗ τεῦχομαι κακοδαιμονος.
4. [σκεπτέον, δπως τοῦτο μάθη.]
5. [σκεπτέον, δπως μὴ αισθωνται ταῦτα.]
6. [φύλαξαι, δπως μὴ τυφθῆσ.]

And the following forms amongst others are not legitimate :—

7. Ου μὴ ληρησης. Read. Ου μὴ ΔΗΡΗΣΕΙΣ.
8. "Οπως δὲ τοῦτο μὴ διδάξῃς μηδένα. Read, δπως μὴ διδάξεις.
9. ΑΛΛ' οὐτι μ' εκφύγητε λαιψηρῷ ποδὶ. [Hecub. 1038=1030.]

Read, ΑΛΛ' οὐτι ΜΗΚΦΥΓΗΤΕ. "Dawesius sagaciter, licet minus recte." R. P. With the great critic himself, therefore, read ΑΛΛ' οὐτι μὴ φύγητε λαιψηρῷ ποδὶ.

A. Under the head of No. 8, which is a case of elliptic construction, may commodiously be classed a most ingenious recovery of error, and a most happy defence of the true but suspected lection.

Reiske, offended at the awkwardness, which nobody can deny, of Hecuba, v. 402, corrected the verse as follows :

ὅμοια, κισσὸς ἐρυδὸς δπῶς τῆσδ' ἔξορατ.

And Porson, in his first edition of the Hecuba, adopted the correction, with this remark—

"ὅμοια is the emendation of Reiske for δπῶα, the reading of Aldus and the MSS."

In his second edition he restores the genuine reading,

δπῶα κισσὸς ἐρυδὸς, δπῶς τῆσδ' ἔξορατ.

As the ivy clings to the oak, let me cling to my daughter here. The jingle of the Greek, which one wonders did not offend the nice ear of Euripides, disappears in the English translation.

Porson's note enlarged shall be given at full length.

"Ομοια is the emendation of Reiske for δπῶα, the reading of Aldus and the MSS. and is received by Brunck and Beck. For δπῶα B. has οὐτως.—But on reconsideration of the subject I distrust this emendation, and think that the common reading may be defended. "Οπως and δπῶα μὴ are most usually construed with the second person, sometimes with the third, and more rarely with the first. Aristoph. Eccles. 296 : Οπως ἵε τὸ σύρβολον λαβόντες ἐπειτα πλησιον καθεδούμεθα. Presently after that he says at full; "Ορα δ' δπῶα ωθησομαι τούσδε τοὺς εξ ἀστεος. Antiphanes in Athenaeus III. p. 123. B : Οπως ὑδωρ ἔψοντα μηδέν' ὄφομαι. The common reading also in Troad. 147 should be retained : Μάτηρ δ' ὡς τις πτανοῖς κλαγγὰν δρυσιν, δπῶα εξάρξω γὰρ μολπάν."

The curious reader will do well to compare this note with the remark of Mr. Elmsley ad Acharn. 930. *Sub judice lis est.*

B. That *ou* does not precede a verb of the subjunctive mood unless accompanied by *μὴ*, is true enough as an Attic Canon. In the Ionic Greek of Homer, the other Syntax is perfectly right.

Iliad. A. 262. Ου γάρ πω τοῖον τίον ἀνερας, οὐδεις τίωματ. And I only mention this now, to avoid the appearance which one might otherwise incur of appealing to Homera as an authority for Attic Syntax. Innumerable modes of speech, cultivated by the Poets, and even familiar to the Prose writers of Athens, are drawn from Homer, the vast ocean of Grecian lite-

rature. But inasmuch as a great deal of the original diction of Homer had become obsolete in the age of Pericles, and a great deal of recent varnish was afterwards put on by the Scholars of Alexandria, let it be understood, that we borrow illustration from Homer, only where he was copied or followed by the Attic writers; while against their demonstrated practice—in the present discussion—he affords no authority at all. [Iliad. Φ. 195, &c.]

C. A very ingenious hint is started and ably defended by Mr. Elmsley in his Criticism on Gaisford's edition of Markland's Euripides [Quart. Review, June, 1812, pp. 453, 4.] ad Supp. v. 1066; that "when *οὐ* μῆτις is prefixed to the future, a note of interrogation ought to be added." And Mr. Monk, approving the idea, edits the *Hippolytus* accordingly. Vid. vv. 213, 602.

On the particles *οὐκ οὖν* a similar hint is advanced by Mr. Elmsley, ad ΟΕδ. R. v. 342, and pursued ad Heraclid. v. 256.

VIII.

"The active μεθίημι is not construed with a genitive, nor the middle μεθίεμαι with an accusative;" but vice versa. [M. C. 238=236.] Vid. et R. P. ad Med. v. 734.

This one instance, acutely observed, belongs to that nice analogy, by which several other verbs in their active and middle uses are always distinguished. In the translation which I shall venture to give, let not the fastidious reader find cause of displeasure. Where the analysis of language descends to its last stage, the words by which the attempt is made to develope it, if they do trip a little, may expect to be forgiven.

1. μεθίημι σέ. — μεθίεμαι σοῦ.
2. αφίημι σέ. — αφίεμαι σοῦ.
3. θλαβον σέ. — ελυθόμην σοῦ.
4. σῆγα δ' ἔξομεν στόμα. — βρετέων ἔχεσθατ.
5. βρόχους ἄπτειν. — ἀψει πέτλων.
6. ὥρεξ τὴν κύλικα. — οὗ παιδὸς ὅρτζατο.

- 1, 2. *I quit, or part—myself from you.*
3. *I caught—myself at you.*
4. *To hold—ourselves by the statues.*
5. *You will fasten—yourself on my robes.*
6. *He stretched—himself for his Son.*

In translating, at once exactly, and with variety if it be not distinction, lies the difficulty; otherwise the task would be easy enough. A Scholar understands the whole without any help of translation.

IX.

"If a woman, in speaking of herself, uses the plural, she uses also the masculine."

"If she uses the masculine, she uses also the plural. R. P. ad Hec. 515." [M. C. 317=310.]

In Porson's Letter to Dalzel, Mus. Crit. p. 335, it is said, "There is a stronger exception against Dawes's rule in Hipp. 1120. [Ed. Monk. 1107.] than can be brought, I believe, from any other quarter."

Whoever will take the trouble of turning to the passage itself and the note upon it in Mr. Monk's edition, will find that it is all a mere inad-

vertence of the Poet, who either mistook himself at the moment for the *Coryphaea*, or hastily transferred from his *lcci communes* a fine train of reflection, without considering in whose character it must be uttered.

Read that charming Scholium in the *Medea*, Σκαπιονς δὲ λέγων—vv. 192—206, or that, Δεινὰ τυράννων—119—130: and say, who but Euripides could have given sentiments so beautiful, so just, so profound, to the person of an illiterate nurse?

X.

"In Iliad. Z. 479.

Kai ποτὲ τις εἴποι, 'Πατρὸς δ' ὅγε πολλὸν αμείνων,'

Ἐκ πολέμου ανίόντα—

the commentators make the construction to depend on *ιδῶν* understood: *And shall hereafter say, 'He is much braver than his father,' on SEEING him returning from the war.* But the sentence is in truth unelliptical, and is thus to be construed: *Kai ποτὲ τις εκ πολέμου ανίόντα εἴποι—And one shall hereafter say of him as he returns [or after he has returned].* I will here add Aristoph. Nub. 1147:

Kai μοι ΤΟΝ ΥΙΟΝ, εἰ μεράθηκε τὸν λόγον

Ἐκεῖνον. ΕΙΦ', ὅν αρτίως εισήγαγες :

And tell me concerning your son, whether he has learnt. Kuster is wrong in saying here that *ιδὼν* is put for the nominative after the Attic form. [M. C. 147, 8—149.]

1. This remark on what for distinction's sake should be called the *Accusatirus de quo*, has a range of great usefulness, especially in the Attic Poets.

The following in Homer, Iliad, Z. 239. is rather unique:

The wives and daughters of the Trojan soldiers crowded about Hector:—

Ετρέμεναι παιδάς τε, καστιγνήτοις τε, ἔτας τε,

Καὶ πόστας. "h. e. περὶ παιδῶν." Heyne.

The Attics generally use the *Accusatirus de quo*, with what is technically called an *indefinite sentence* after it, as in the passage quoted above from Aristophanes.

2. But another Syntax, less noticed, may commodiously be mentioned here, the *Accusatirus rei vel facti*, where the governing verb would otherwise require the genitive case.

Μεῖζόν τι χρῆξεις παιᾶς ἢ σεσωμένους; Phœn. 1226.

— *εὖν θνήτοντας ἢ τετρωμένους*

Πύθησθε— S. Theb. 228, 9.

Do you desire a greater blessing, than that your Sons should be alive? — If you hear that any of ours are dying or wounded. Perhaps it may add some illustration to a matter not commonly remarked, if I refer to a correspondent class of expressions in the Latin language.

Spretæque injuria formæ. Æn. i.

Ob iram interficti ab eo domini. Livy, xxi, § 2.

Injuria τοῦ formam spretam fuisse.

Iram ἐνεκα τοῦ interfectum fuisse ab eo dominum.

That is, not *injuria formæ*, not *iram domini*; which words taken alone would convey ideas very different from those intended by Virgil and Livy.

3. Nor has it been duly noticed, that the neuter pronouns in Greek are favorable to a government in the Accusative case, where the masculine or feminine would require the Genitive.

μεῖζον τι χρῆστις; affords an instance immediately of what I wish to suggest; the intelligent reader will need no farther explanation.

XI.

Φησὶν δὲ εἶναι πολλῶν αγαθῶν ἀξιος ὑμῖν δὲ ποιητῆς.

"*Αγαθῶν ἀξιος* ὑμῖν is to me an unintelligible expression. Read *aίτιος* for *ἀξιος*." [M. C. 257 = 254.] And he goes on to defend his emendation by what is plausible enough in the context of the passage, and by showing that such a Syntax of *aίτιος* is familiar to Aristophanes.

1. A very useful article might be formed under the name of *Erores Dawesiani*. I could not say of Dawes, what some one pointedly said of our great Aristarchus, but too bitterly against the "learned Theban" of Emmanuel,—"One may learn more from Bentley when he is wrong, than from Barnes when he is right." And yet beyond a doubt, the detection of ingenious error in clever men affords instruction as well as amusement, if properly considered. The quick may learn modesty, and the slow may derive encouragement, from the very same lesson.

'*Ημῖν δὲ Αχιλλεὺς ἀξιος τιμῆς γένεται,*
Θαυμῶν ὑπὲρ γῆς Ἑλλάδος κάλλιστος ανήρ. Hecub. 313.

"*Verte, Dignus Achilles, qui a nobis honorem accipiat.*" Vide R. P. ad locum: et Elmsleium ad Acharn. 633.

—*ἀροισθε*
κῦδος τοῖσδε πολίταις. S. Theb. 304, 5.

Such is the happy and certain emendation of Dr. Blomfield, who supports it by Iliad. Δ. 94.

"*Τλαις κεν Μενελάφ επιπροέμεν ταχὺν ιόν;*
Πᾶσι δέ κε Τρώεσσι χάριν καὶ κῦδος ἀροιο."

A similar passage occurs in the Iliad. . 303. vid. Heyn, in loc.

2. For the benefit of those young scholars to whom this Syntax may perhaps seem strange, I shall collect instances in number and variety sufficient to render it at once familiar and clear.

1. *ως ἀξιος εἰν θανάτου τῇ πόλει.* Xenoph. Mem. ad init.
2. *ἐργῳ μὲν ἡμῖν οὐδὲν ἔχουσι τὰ προσήκοντα σφίσιν αυτοῖς.* Funeral Oration of Plato, ad init.
3. *Τρωσὶν δὲ αὐτὸν μετέπισθε γεροῖσιν ὕρκον ἔλωμα.* Iliad. X. 119.
4. *Δέξατο οἱ σκῆπτρον πατρῶιν ἀφίσιον αἰεὶ.* Ibid. B. 186.
5. *Πέσον πρίωμαί σοι τὰ χοιρίδια; λέγε.* Acharn. 812.
6. *Ωνήσομαί σοι.* Ibid. 815.
7. *Κλῦθι μοι, Αἰγιθοῖσι Διὸς τέκος ατρυτόνη.* Iliad. E. 115.
8. *Χαῖρέ μοι, ὁ Πάτροκλε, καὶ εἰν Αἴδα δόμοισι.* Ibid. Ψ. 179.
9. *Ὥ Πελοὶ θύγατερ,*
Χαίρουσά μοι εν Αἴδα δόμοισι. Alcest. 437—9.

I would translate the last two passages thus: *Take my blessing and farewell.* In the other instances, the proper rendering will be, *at me, of me, at my hands.*

It is a mode of speaking, to which the old English and the modern Scottish afford parallels in plenty.

1. Shall we receive good at the hand of God, and shall we not receive evil? Job ii. 10.

2. Ask at Moses and the Prophets. Logan, Sermons.

3. Blithe would I battle, for the right

To ask one question at the sprite. Walter Scott, Marmion.

Before concluding, let me be allowed to suggest, that from what has been stated above, Brunck's translation of the passage in the Electra of Sophocles may derive some color and countenance of support. I am inclined to adopt it as right.

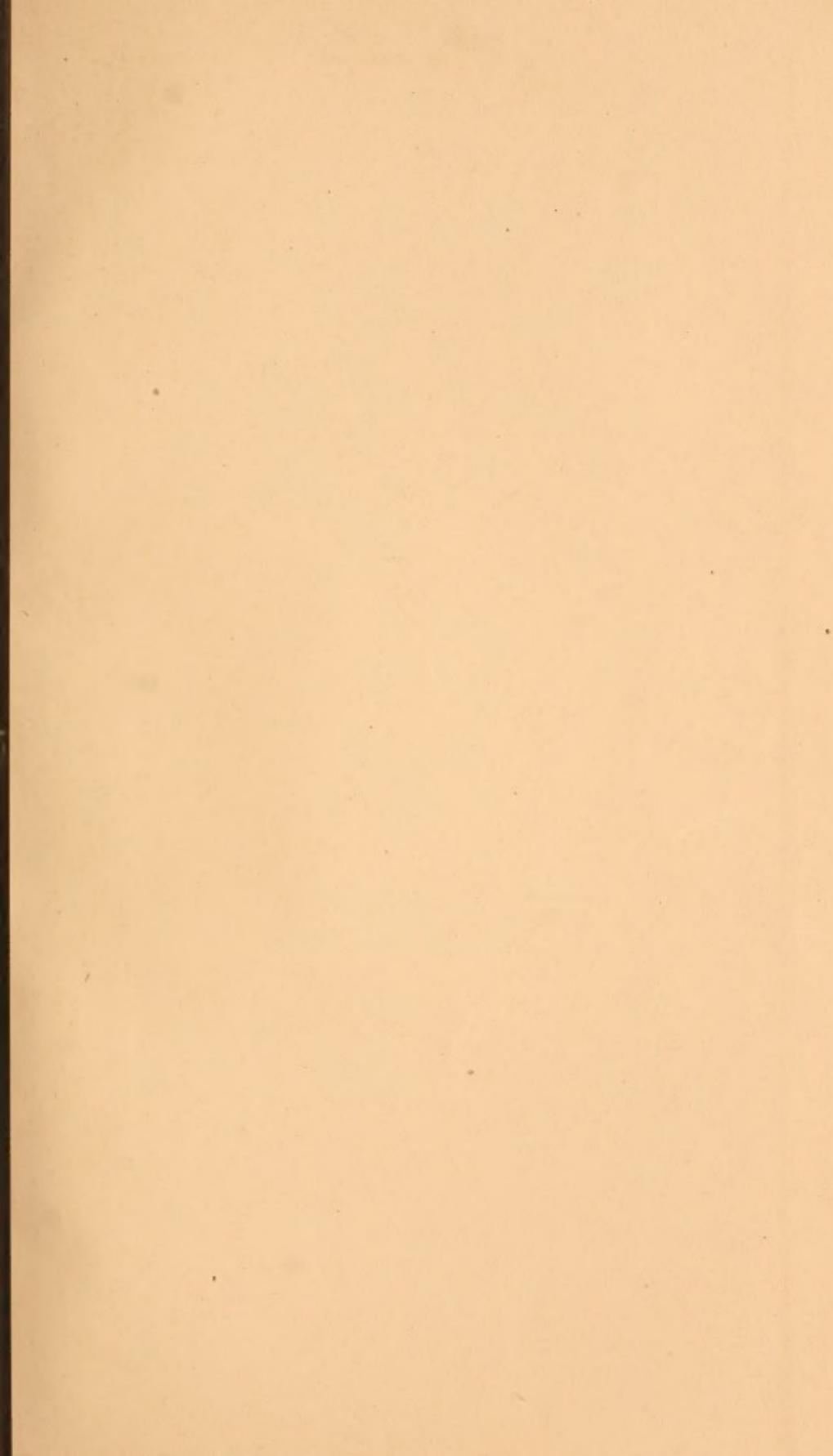
Τίνι γάρ ποτ' ἀν, ὁ φιλία γενέθλα,
προσφέρων ακούσαιμ' ἔπος,
τίνι φρονοῦντι καΐρια;

A Quo enim unquam, cara progenies, audire possim aliquid convenientem mihi?

[*Mus. Crit. No. 4, pp. 519—535.*]

THE END.





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